375

A

TREATISE

OF ALL

SORTS of FOODS,

Both ANIMAL and VEGETABLE:

ALSO OF

DRINKABLES:

Giving an Account

How to chuſe the beſt SORT of all KINDS;

Of the good and bad Effects they produce; the Principles they abound with; the Time, Age, and Conſtitution they are adapted to.

Wherein their Nature and Uſe is explain'd according to the Sentiments of the moſt Eminent Phyſicians and Naturaliſts Ancient and Modern.

The Whole divided into one Hundred ſeventy-ſix Chapters.

With REMARKS upon each.

Written originally in FRENCH,

By the Learned M. *L. LEMERY*,

Phyſician to the King, and Member of the Royal Academy.

Tranſlated by D. HAY, M. D.

To which is added,

An Introduction treating of FOODS in general:

A Table of the Chapters, and an Alphabetical Index.

A Work of univerſal Uſe to all who are inclin'd to know the good or bad Qualities of what they eat or drink.

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THE PREFACE.

THE Machine of Man's Body, ought to be consider'd as a wonderful Complication of several Sorts of Parts, which by the mutual Help they afford one another, concur all together to perform and support the Life of this Composition. Each of these Parts, having a considerable Motion, undergo a continual Dispersion of their Substance, and consequently, stand in absolute need of Foods, to repair and restore them.

In the mean time, if Foods contribute so necessarily, to the Preservation of Life and Health; they also produce the greatest Part of those Distempers, to which we are subject, and many times, by the ill Use of them, cause even Death itself. All which being set together, we may easily see, that the Ground-work of our Preservation consists chiefly in a Knowledge of suiting Foods to every Constitution, as it best agrees with it; and so the Knowledge we ought to be most desirous of, should be that of Foods.

Several Authors have treated of this Subject, but some of them have been so large and prolix,

that there is no Reader, though never so much bent upon it, but must be dashed, in considering only the Length of the Work: Others have handled it with so much Barrenness and Brevity, that you can scarce meet with half the Things there, which ought to be in. Besides, as most of these Authors have written at a time, wherein peripatetick Qualities only, were thought sufficient for explaining the Phænomena *of Nature; their Books are in this Age, looked upon to be no longer of use, seeing Words only will not satisfy us.*

These Reasons have inclined me to fall upon this important Subject. I am far from attempting to say, that I have perfectly accomplished my Design; this would be to anticipate too much in favour of my own Work, and run the risque of falling under a Misfortune so common with many Authors, who have obtained no other Commendations, than what they have lavished upon themselves in their Prefaces. *Besides, I have too great a regard for the Publick, to attempt to give Judgment in my own Cause, before I have heard theirs.*

I have observed the same Method, in all the Chapters of this Treatise. I first speak of the Kinds and Choice, that ought to be made of Foods: Then shew the good and bad Effects of them, the Chymical Principles they contain, and those they abound with; and lastly, the Time, Age and Constitution, they agree with. Pisanellus,

in his Treatise of Foods, has very near observed the same Method, and it is o, him that I have borrowed it; however, I ha made some Alterations therein, which I thought to be necessary. In short, it is the only thing I have taken out of that Author, and any one may easily see, how little like we are to one another, in any thing else, and especially in the way of our explaining the Nature and Properties of Foods.

You will, at the End of every Chapter, *find* Remarks, *which make up the principal and greatest Part of this Work. I have endeavoured to make them both instructive and agreeable; and I have omitted nothing, at least so far as I was able, of what is most peculiar, in respect to the Nature and Use of Food. I have by Chymical and Mechanical Reasons, unfolded the Qualities and Vertues which I have attributed to it, and used my utmost Endeavours, to render my Explications clear and intelligible. At the End of these* Remarks, *I have given the Etymology of most Part of the Foods: Several of them are very good, but others it may be, do not altogether look like Truth: But as I collected them for no other End, than a little to divert the Reader, and to inform him, with what divers Authors have writ, who have applied themselves to this Kind of Learning; I will by no means warrant them.*

I have divided this Work into Three Parts. In the First, I treat of Foods made of Vegetables or Plants. In the Second, of those which Ani-

mals afford us, and the last is a Treatise of Drinkables. As there is no other Mineral, but your common Salt, that is used in Food, I have not put that into a particular Class, but at the End of the First Book concerning Vegetables.

I have in the Beginning of this Work, made a kind of preliminary Discourse, wherein you have a general Idea *of Foods. I say something first of the Air, and shew the great Benefits it produces in us. I afterwards proceed to solid and liquid Foods, and explain a great many Things, the Knowledge of which, may be of good use, and not only necessary for the Preservation of Health, but also for the better understanding of several Things, that follow in the Book.*

I have more particularly applied myself to treat of those Foods, which are in use among us; however, I have sometimes occasionally taken notice of some Aliments and Drugs, that are commonly made use of in far distant Countries, an Account of which, I thought would not be unpleasant to the Reader.

A

A TABLE OF CHAPTERS

Contained in this BOOK.

Of Foods *in general.*

PART I.

Of Foods made of Vegetables, or Plants.

Chap.		Page
1	OF Strawberries	27
2	Of Rasberries	28
3	Of Goosberries, growing upon prickly Bushes	30
4	Of Goosberries, growing Grape-wise on Bushes that are not prickly	31
5	Of Cherries	38
6	Of Apricocks	34
7	Of Peaches	36
8	Of Plumbs	38
9	Of Apples	46
10	Of Pears	41
11	Of Figs	43
12	Of Quinces	45
13	Of Pomegranates	47
14	Of Melons	49
15	Of Cucumbers	51
16	Of Pumpkins	52
17	Of Gourds	53
18	Of Oranges	55
19	Of Orange-Flowers	58
20	Of Lemons	59
21	Of Citrons	60

Chap.		Page
22	Of Grapes	62
23	Of Mulberries	65
24	Of the Service, or Sorb-Apple	66
25	Of Medlars	67
26	Of Nuts	69
27	Of Filberts	71
28	Of Almonds	72
29	Of Pistachoes	74
30	Of Pine-Apples	75
31	Of Chesnuts	76
32	Of Olives	78
33	Of Dates	80
34	Of Capers	82
35	Of Beans	83
36	Of Pease	85
37	Of French, or Kidney-Beans	86
38	Of Lentils	88
39	Of Rice	89
40	Of Groot	90
41	Of Millet	91
42	Of Anise	92
43	Of Bread	94
44	Of Cabbages	99
45	Of Artichoaks	101
46	Of Sparagrass	102
47	Of Hops	104
48	Of Lettice	105
49	Of Succory	106
50	Of Beet	108
51	Of Burrage and Buglosś	109
52	Of Mint	110
53	Of Sorrel	112
54	Of Burnet	113
55	Of Parsley	114
56	Of Tarragon	116
57	Of Leeks	117
58	Of Chervil	119
59	Purslain	120
60	Marjoram	121
61	Of Thyme, or Time	122
62	Of Cresses	123
63	Of Spinage	125
64	Of Swine-Bread	126
65	Of Potatoes	128
66	Of Mushrooms	129
67	Of small red Mushrooms	132
68	Of Radishes	133
69	Of a Turnep	135
70	Of Rampions	136
71	Of Navews, or Rapes	137
72	Of Parsnips	138
73	Of Carrots	139
74	Of Saxifrage, or Goats-beard	140
75	Of Skirret, or Skirwort	141
76	Of Onions	142
77	Of Garlick	144
78	Of Shalot	145
79	Of Mustard	146
80	Of Saffron	148
81	Of Nutmeg	150
82	Of Ginger	151
83	Of Cloves	153
84	Of Cinnamon	155
85	Of Coriander-seed	157
86	Of Pepper	158
87	Of Sugar	160
88	Of Salt	163

PART II.

Of Foods prepared of Animals.

Chap.		Page
1	Of Veal	192
2	Of Oxen	184
3	Of Hogs	186
4	Of the Wild-Boar	190
5	Of Lamb	192
6	Of Sheep	193
7	Of the Kid	195
8	Of the Roe-Buck, or Wild-Roe	198
9	Of Fallow-deer	200
10	Of the Stag	201
11	Of the Hare	206
12	Of the Rabbet	209
13	Of Milk	212
14	Of Butter	219
15	Of Cheese	221
16	Of a Hen	224
17	Of Chickens	226
18	Of Capon	228
19	Of the Turkey-Cock	230
20	Of Pidgeons	231
21	Of a Goose	235
22	Of a Duck	237
23	Of a Partridge	240
24	Of a Pheasant	242
25	Of a Quail	244
26	Of Thrushes	246
27	Of Black-birds	248
28	Of Gnatsnappers	249
29	Of the Lark	250
30	Of the Ortolan	252
31	Of the Starling	252
32	Of the Lapwing and Plover	254
33	Of Moorhens	256
34	Of the Woodcock and Snipe	257
35	Of Eggs	259
36	Of Honey	262
37	Of a Pike	266
38	Of a Carp	269
39	Of a Pearch	271
40	Of an Eel-powt	273
41	Of an Eel	274
42	Of Tench	277
43	Of a Trout	278
44	Of the Barbot	280
45	Of the Gudgeon	281
46	Of the Smelt	284
47	Of the Lamprey	283
48	Of the Salmon	285
49	Of the Whiting	287
50	Of Mackerel	288
51	Of Sturgeon	289
52	Of the Herring	291
53	Of the Pilchard	292
54	Of Anchovies	293
55	Of the Plaise and Flounder	294
56	Of the Bret-fish, Flat-fish, and Burt	296
57	Of the Soal	297
58	Of the Turbot	298
59	Of the Quaviver, or Sea-dragon	299
60	Of the Roach	300
61	Of the Shad	301
62	Of the Thornback and Ray	303

Chap.		Page	Chap.		Page
63	Of the Cod	305	67	Of Oisters	310
64	Of the Barbel	306	68	Of Crabs	312
65	Of the Tunny	307	69	Of Frogs	313
66	Of Muscels	308	70	Of the Tortoise	315

PART III.

Of Drinkables.

Chap.		Page	Chap		Page
1	Of Water	323	7	Of Brandy, and hot Liquors	359
2	Of Wine	331	8	Chocolate	364
3	Of Vinegar	343	9	Coffee	367
4	Of Cyder	347	10	Tea	370
5	Of Mead	352			
6	Of Beer	355			

THE INTRODUCTION.

Of Foods *in general.*

EVERY Thing that is proper for recruiting the Decays of the ſolid or fluid Parts of our Body, deſerves the Name of Food; and according to this Definition, the Air ought to be look'd upon as real Food, and that which is moſt of all neceſſary for us. In ſhort, there is no body but muſt be ſenſible, of the indiſpenſible Need we have of it every Moment, for the Preſervation of our Life and Health. This Food is of great uſe to us: In the firſt place, it neceſſarily concurs to effect the two alternative Motions of Breathing, and to cauſe the Blood to circulate in the Lungs. Secondly, the ſaline, nitrous, and volatile Particles of the Air which have been let into the Blood, either by way of Breathing, or that of Foods, and are cloſely mix'd therewith, divide and attenuate its groſs Parts, preſerve its Fluidity, and make this Liquor fitter to circulate in all the Parts of the Body. Thirdly, the Air, by its elaſtick Particles, communicates a certain oſcillating Motion, or Shivering, to our Humours, which being vigorouſly preſs'd together by the Bowels, or the external Parts of the Body, are quickly reduc'd to

their pristine State: Lastly, the Air does not only animate all our Liquors, but 'tis also very likely, that it serves for the Generation of the greatest Part of the Animal Spirits; and this therefore is perhaps the chief reason why we stand in such great need of it every moment; for as the Spirits are much more abundantly dissipated than the solid Parts, they therefore ought the more frequently and plentifully to be supplied again.

There are two other Sorts of Foods that indeed are not so absolutely necessary for us every moment, as the Air is; yet without them we cannot subsist long, the one is solid, and the other liquid Food; solid Foods serve for two principal Ends; first, for repairing the solid Parts of the Body; and in the second place, for increasing these very Parts, so as that they may attain to the Bigness that Nature hath allotted them. Liquids are used for the quenching of Thirst, and repairing the Decays of the fluid and moist Parts of the Body. We shall confine ourselves here to speak of solid Foods, and treat more at large of Liquids, in the Treatise of Drinkables.

As we are under a necessity of using solid Foods from time to time, Nature makes us sensible of the Need of them by Hunger; and she has connected a kind of Pleasure with our satisfying the same, that so we might the more readily look out for that which so necessarily concurs for the Preservation of our Lives: and this is the way that Hunger is caused.

When we have been long without eating any solid Foods, the Mass of Blood is become sharper than it was before, not only because a Part of its oily and balsamick Principles have been used, in order to the recruiting of the solid Parts, but also because the rest of these Principles have been attenuated and divided, by way of Fermentation, it's no longer in a

condi-

condition sufficiently to attempt the over-violent Operation of the sharp Salts of this Liquor by its ropy Parts: But the salival Juice, which, as every body knows, proceeds immediately from the Blood, being then sensible of this Sharpness, and pricking the Fibres of the Stomach more than ordinary, puts the Soul in mind of the Need which the Body has of Food. This Juice does at first but cause a small degree of Hunger, because it makes hitherto but a light Impression; but as its Sharpness doth continually increase more and more in proportion to that of the Blood, it operates at length with so much Violence, that Hunger becomes insupportable, and even mortal, without the same be satisfied; because the Humours are then rarified to that degree, that being no longer able to circulate as before, they cause an extraordinary Heat in the Parts, and break the Vessels wherein they are contain'd.

If we consider this way of unfolding the Cause of Hunger, we may easily understand, why young People, and those of an hot and bilious Constitution, whose Parts are much dissipated, and Humours considerably agitated, do oftner than others peceive the Need they have of Victuals.

Some pretend, that Men may live six or seven Days without the use of solid Foods: *Pliny* also assures us, that some have liv'd eleven Days. They tell us several Stories of Persons that have liv'd a whole Year without eating; but these are Things so extraordinary, that we must pass them over in this place. There are indeed some Animals that can subsist several Months without eating, either because their Humours are but a little agitated and thin, or because the Pores of their Skins are very close; or lastly, because they are in a deep Sleep for a great while, as *Martial* says of the *Dormouse*.

——— Pinguior illo
Tempore ſum, quo me nil niſi ſomnus alit.

It may be eaſily apprehended, that in all ſuch Caſes, the ſolid and fluid Parts of theſe Animals being not much diſpers'd, neither do they ſtand in need of any great Matter to repair them, but we muſt not from thence conclude that a Man muſt live as long without eating as theſe Animals, becauſe he differs from them in all reſpects.

There are certain Drugs which are not in themſelves nouriſhing, that appeaſe Hunger for ſome time; ſuch as Tobacco ſmoak'd, which cauſing a great deal of Spitting, carries away Part of the Humour that cauſes Hunger. Theſe Drugs do indeed help People to bear Hunger longer, but yet they cannot hinder the Strength of your Body afterwards from decaying.

A Stomach, provided it be moderate, contributes to Health, and is a good Sign of it; not only becauſe it leads us to ſeek for the Food we are in need of, but alſo becauſe, when we have an Appetite, the Digeſtion is more eaſy. In ſhort, this ſharpiſh or acid Juice, which, by pricking the Sides of the Stomach, cauſes Hunger, operates afterwards upon the Foods, and helps to conſume them in the Stomach, as we ſhall ſet forth more at large in its proper Place.

But on the contrary, when the Stomach is any ways altered, all the Parts of the Body feel the Effects of it, and very dangerous Diſeaſes follow. The Stomach is ſometimes very weak, ſometimes exceſſively ſo, and at other times deprav'd.

Now in the firſt Caſe, the Ferment of the Stomach not being pungent enough, and at the ſame time viſcous and glewy, is ſo far from exciting a Perſon to ſeek for Food, that it cauſes a loathing thereof, and even hinders Digeſtion: Then they

fall

fall insensibly into a languishing State and decay, because the Mass of Blood, wanting the Spirits and nourishing Juices, and being not sufficiently recruited, does but weakly ferment.

It happens also very often, that we have not an universal Loathing of all Sorts of Foods, but only some; insomuch, that many can neither look upon nor smell to them, without being disturbed: This Aversion is sometimes natural, and no other Reason can be given for it, unless it be that these Foods, by a certain Configuration of the Parts, which is unknown to us, and which very justly may be call'd a secret Antipathy to the Parts of our Bodies, excite a disagreeable Impression in us, from whence arises a strong Aversion to them. This Aversion at other Times proceeds from a less Cause: For Example, some that have eaten Victuals ill drest; which tho' in its kind was before pleasing to the Palate, grows afterwards so loathsome, that they cannot taste of it, though never so well drest. The Reason that may be given for it is, that the Spirits having in the Beginning receiv'd disagreeable Impressions from these Foods, they leave the same in the Brain; which reviving, and as it were awakening again, as soon as these Foods are seen, smelt, or tasted, another Time, the Spirits are violently agitated, and refuse to receive them.

In the next place, where Hunger is great, the Juices which are in the Stomach, are so sharp, pungent, and so roughly grate upon the Fibres of that Part, that it will make People to eat continually, without being satisfied: But it usually happens in this bad Case, that the Stomach being overcharg'd with Food, they bring up what they eat, as in the *Canine* Appetite, so call'd, because those who are troubled therewith, vomit like Dogs, after they have eat too much.

 Lastly,

Laſtly, the Appetite is deprav'd, when People have a reliſh of nothing but bad Things, as Coals, Clay, Earth, and many more which they prefer before good Food; this oftner happens to Maidens and Women, than Men: It is uſually caus'd by the Stoppage of their Terms or ſome Obſtructions, wrought in the lower Part of the Belly, which afterwards cauſes a great Change in all the Liquors of the Body, and particularly, in the Fermentation of the Stomach; the which, by its Depravedneſs does ſo affect the Fibres of that Part, that it entertains the ill Things we have ſpoken of, with more Satisfaction than better Foods.

All Food conſiſts of four Sorts of Principles, *viz.* Oil, Salt, Earth, and Water, and ſo the Difference that is between one Sort of Food and another, conſiſts exactly in the Conjunction and different Proportion there is between theſe ſame Principles, as we ſhall more clearly ſhew, when we come to explain the Effects of ſome Foods.

In the firſt place, Food is either ſimple or medicinal; the firſt nouriſhes and reſtores the Parts, and keeps them up in the ſame State, as Bread does: The other nouriſhes indeed, but at the ſame time alters the preſent and actual Diſpoſition of our Body, as Lettice does; and ſo there are ſome Foods, which beſides their nouriſhing Virtue, are alſo aſtringent, opening, thickning, attenuating, good to provoke Urine, Womens Terms, and ſo forth: Inſomuch, that a Phyſician ought to apply himſelf very much to the Knowledge of them, that ſo he may preſcribe them right, according to the particular Ailment of each Perſon. Plain and medicinal Foods differ no otherwiſe, ſaving that in the firſt, the Principles are found in a juſt proportion and connection one with another, but that in the other, ſome of theſe Principles are predominant.

Secondly,

Secondly, Food proves more or leſs agreeable to the Taſte, as its Parts are more or leſs ſubtile, and apt to paſs lightly over the nervous Fibres of the Tongue: We ſhall hereafter be more particular, as to the Taſtes of them.

Thirdly, Food is eaſy or hard of Digeſtion, as its Principles are more or leſs united. For example, ſoft and moiſt Foods, without being viſcous, and that contain a ſufficient Quantity of volatile and exalted Parts, are eaſy of Digeſtion; but on the contrary, thoſe that are hard and cloſe, and abound in dull, groſs, and earthy Parts, are not digeſted without much difficulty.

Fourthly, either the Food produces a good Juice, that is good Humours, that are well attemper'd, or elſe bad Juice, and ſharp and over-agitated Humours; or laſtly, ſuch as are far enough from that wholeſome Mediocrity we have ſpoken of.

Fifthly, it's the more or leſs eaſily diſtributed in the Parts, as 'tis more or leſs endued with phlegmatick, volatile, and exalted Particles, that ſerve as a Vehicle to it. For example, Sparagraſs is eaſily ſpent, becauſe it conſiſts of much eſſential Salt; on the contrary, Beans and Peaſe ſometimes cauſe Wind and Obſtructions, by reaſon of ſome viſcous, glewy, and groſs Parts, which theſe Pulſe contain.

Sixthly, Food is more or leſs nouriſhing, according as it abounds more in thoſe Parts that are oily, balſamick, and apt to ſtick to the ſolid Parts, and according as there is more reſemblance between the Contextures of its Parts, and that of our Bodies; and 'tis by reaſon of this Diſpoſition in the Parts, that Bread is a Food that ſuits us beſt, as Hay does Horſes, and other Foods other Animals.

Each Food hath alſo a peculiar Taſte, whereby 'tis known, and coveted or loathed; this Taſte may likewiſe make way for us to conjecture, what Prin-

ciples it contains, the Compoſition of them, and the Effects they are apt to produce. We may ſay, that all theſe Taſtes have their Origin only from Salt, and that they do not differ one from another, but upon the account, that the Salt is variouſly united with other Principles, and differs alſo of itſelf. In ſhort, thoſe Bodies that are wholly diveſted of Salt, are inſipid: There are a great many Sorts of Taſtes, which may be reduc'd to eight, *viz.* bitter, acid, ſharp, ſalt, acerb, harſh, ſweet, and oily.

The bitter Taſte is produc'd by the ſharp Salts found there, half embarraſs'd and kept under by the oily Parts; inſomuch that they retain but half their Strength only: for if they had had the whole, they would not cauſe Bitterneſs, but Sharpneſs. There are a great many ſweet Things, as Honey in particular, which being too much boil'd grow bitter; the Reaſon of which is, becauſe their Salts, while they are boiling, become ſharper than they were, and free themſelves a little from the ropy Parts that incumber them. Bitters, very near produce the ſame Effects as ſharp Things, tho' not with ſo much Force.

An acid Taſte is cauſ'd by a Salt of the ſame nature; this Salt uſually operates upon us, by coagulating and thickning the Liquors of our Bodies: But it ought to be taken in a ſmall Quantity, for otherwiſe, it muſt produce a real Diſſolution.

The ſharp Taſte is ſometimes cauſ'd by acid Salts, that are much agitated, which rudely prick, and in many Places, that which ſtops their Paſſage; and ſometimes alſo by their Alkali Salts, which by their rough and uneven Superficies, violently ſtrike the Fibres of the Tongue; ſharp Things are apt to attenuate, divide, and rarify the groſs Parts of the Liquors.

Salts conſiſt of an acid Liquor, incorporated with ſome earthy Matrice, or rather, is nothing elſe but

a Composition of Acid and Alkali. In short, if you mix the Spirit of Salt, which is an Acid, with the Salt of Tartar, which is an Alkali, you'll make a Salt like that of Bay-Salt: Salts produce middling Effects between those of Acids and Alkali.

Rough and harsh Tastes are produc'd by gross Acids, united in such a manner with the earthy Parts, that these Acids roughly enough prick the Fibres of the Tongue, and the earthy Parts, at the same time, swallowing up the Moistures of that Part, bind it up, and make it to be styptick. Rough and harsh Bodies are apt to precipitate sharp and bitter Things, to qualify their Operation, and give a greater Consistence to the Humours of our Bodies.

Sweets are composed of Acids, but such as are so much incumber'd with oily and ropy Parts, that they can do no more, than gently tickle with their subtiler Points, the Fibres of the Tongue. Sweet Bodies are proper to qualify the sharp Humours, that fall on the Lungs and other Parts, a little to cut the dull and viscous Phlegm, and to produce several other the like Effects.

Oily Bodies, contain very little Salt, and many oily Parts, which sliding over all the Tongue, make but slight Impressions there: Oily, as well as sweet Things, are good to qualify the over-violent Agitation of sharp and pungent Humours.

Indeed, we pretend to do no more here, than to give a rough *Idea* of the Tastes we speak of, every one of which is subdivided into several others, who have a different Disposition of Parts, and also produce particular Effects. For example, Honey is not sweet after the same manner as Milk is, nor mild as Sugar, and so on.

If you would live well, and without being incommoded, you must take special care, to keep always within the Bounds of Moderation; and eat no more

Food, than you have occaſion for your Subſiſtence. It is not poſſible to determine the Quantity every one ought to take; for thoſe who are weak and nice, ought not to eat ſo much, as thoſe that are ſtrong, and uſed to much Exerciſe; and that Quantity which for theſe laſt, would be very moderate, would be too much by a deal, for the other.

If therefore, it is very good, and even indiſpenſably neceſſary for all Sorts of Conſtitutions, in order to the Preſervation of Life and Health, to take their Food moderately; it is alſo very dangerous to eat to Exceſs, be it more or leſs. In ſhort, too ſtrict Diet by no means agrees with Perſons in Health, becauſe it inflames their Humours, makes way for the ſpirituous Parts to fly away, and weakens much; and hence it is that *Hippocrates* ſays, in the fifth Section of the fifth Aphoriſm, that there is many times more danger, in obſerving large and exact Diets, than in eating but a little more than will ſuſtain you. Indeed, Diet is very good and neceſſary for ſick People, becauſe they ſhould avoid as much as may be, by the Digeſtion of the Foods, to diſtract Nature, which is entirely taken up in digeſting and expelling the morbifick Humour. In the mean time, there is no need of obſerving ſuch a regular Diet, in Chronical Diſtempers, where People's Strength being waſted through the Length of the Diſtemper, ſtands in need of recruiting.

As to what we call Exceſs, in oppoſition to Diet, that is when People eat too much Victuals, the Inconveniences ariſing therefrom are well known, ſince 'tis a very common Vice: It makes People heavy and ſtupid, cauſes Crudities and Obſtructions; and we may even ſay, that moſt Diſeaſes have had their primary Origin from hence, and therefore 'tis not without good reaſon, that it grew into a Proverb, that Intemperance was the Mother of Phyſicians,

and

and that Gluttony deſtroy'd more Men than the Sword. *Plato*, in order to prove the Intemperance of a certain City, ſays, it employed and bred ſeveral Phyſicians: And *Hippocrates* in the ſeventeenth Aphoriſm of the ſecond Section, ſays, that when People take more Food than Nature can bear, it cauſes Sickneſs, and that that is known by the Cure.

Among Foods that are uſed, ſome require dreſſing, as the Fleſh of four-footed Animals, Fowls, and ſeveral Fiſhes: There are others which we eat as Nature has prepar'd them, ſuch as ripe Fruits, Oiſters, *&c.* Foods are dreſs'd and ſeaſon'd different ways; they are particularly cook'd three ways, *viz.* by Frying, Roaſting and Boiling, all which are very wholeſome, ſince without them, we ſhould find it difficult to digeſt the greateſt Part of the Foods we eat; and each of theſe ways may more particularly agree with ſome Conſtitutions, more than others, as we ſhall explain it elſewhere.

As for the Seaſoning of Things, that is ſometimes neceſſary, in order to promote the digeſting of Foods, and diſtributing them into the Parts; but we ſhould have no other end in it, than this, and not do it to that exceſs, and commonly as 'tis practis'd, with a deſign only to give our Foods a nicer and more attractive Guſt, and to promote Eating, even at a time when we ſtand leaſt in need of it. This muſt be a pernicious cuſtom, becauſe it cauſes extraordinary Fermentations in us, that communicate very much Sharpneſs to our Humours, and in a little time corrupts them. So do we find, thoſe who keep great Tables, and live deliciouſly, healthier and live longer than others? Nay, rather do not thoſe who content themſelves with plain Foods, and ſeaſon them no farther than is requiſite for their Health, do better in theſe reſpects than the others? *Diogenes* the Cynick, accuſed Men of Folly, who

made long Prayers to the Gods, for the Preſervation of their Healths, (a Thing, ſaid he, which was in their own power) and who as ſoon as they had done, wallow'd themſelves in all ſorts of Debauches.

Several Nations in ancient Times, preſcribed no certain Time for Eating, and took no Victuals, but when they found themſelves hungry. We cannot abſolutely determine the Hours, and how many Meals we ought to eat a-day: Appetite and Habit ought to decide this Matter. For Example, thoſe who have been uſed to two or three Meals a-day, at certain Hours, and find themſelves well upon it, ought to purſue this Way of Living, 'till ſomething cauſes them to change it. However, we may ſay in general, that the moſt univerſally receiv'd Cuſtom, and ſuch as ſuits us beſt, is to make two Meals a-day, *viz.* Dinner and Supper. Several People, eſpecially Children and old Folks, add two more, which are Breakfaſt and Beaver; and the Reaſon is, becauſe Children being, by the great Fermentation of their Humours, ſubject to diſſipate the ſame much, and ſtanding in need of recruiting more than others; and old People eating but little at every Meal, ought to do it the oftner.

It is a great diſpute among Phyſicians, whether in general, we ought to eat more at Night, or in the Morning. *Hippocrates*, *Celſus*, and *Galen*, pretend 'tis more wholeſome to make ſmall Dinners, and large Suppers, than otherwiſe the contrary; and the Reaſon *Galen* gives, is, that Foods are ſooner and more perfectly digeſted, while we are aſleep, than waking; and that the Space between Supper and Dinner, is double of that between Dinner and Supper.

Actuarius and *Avicen* pretend the contrary, and would have us eat more at Dinner, than at Supper;

and

and the School of *Salernum*, ſeems to be of the ſame opinion, by theſe two Verſes;

Ex magnâ cœnâ ſtomacho fit maxima pœna,
Ut ſis nocte levis, ſit tibi cœna brevis.

As for my part, I think that thoſe who are in good Health, may eat as much at one of the two Meals they make a-day, as at the other; and even a little more at Supper, than Dinner, provided they do not exceed the Bounds of Moderation; the reaſon is, that a Man who is in good Health, is capable of bearing this ſmall Irregularity: But yet I am of opinion, that 'tis generally more wholeſome, for thoſe eſpecially who are of a weak and tender Conſtitution, to eat leſs at Supper, than at Dinner. Yet it is, not becauſe I am not of *Galen*'s mind, that Foods in the Stomach are at leaſt as well digeſted when we ſleep, as when we are awake. In ſhort, Foods, when we are aſleep, float leſs in the Stomach; and the Animal Functions, being, I may ſay, at reſt, the Animal Spirits glide more abundantly into the Channels, appointed for the natural and vital Functions, from whence it follows, that they muſt be better done: But this Reaſon is not ſufficient to determine us abſolutely, to eat more at Supper, than at Dinner. In ſhort, we ought to eat Victuals, only with a Deſign to repair the Decays of the Parts of the Body, and ſo ſhould proportion, as much as in us lies, the Quantity of our Food, with the Waſte of our Parts: But we waſte leſs after Supper, to Dinner-Time, than we do from Dinner, to Supper-Time: For tho' the Space between Supper and Dinner were double to that between Dinner and Supper, we do however uſe a great Part of this Time, in Sleep and Reſt, when we waſte a great deal leſs, than when awake, or in Motion. It is eaſy to prove this Truth.

It follows, according to the Explication we have given of Hunger, that it muſt increaſe in proportion to the Waſte we ſuſtain in our Bodies, and that it is a very manifeſt ſign of it: This being allow'd of, there is hardly any body but has obſerv'd, that all the Night while he ſleeps, and even for ſome time after he awakes in the Morning, he in a manner feels no Hunger, tho' it may be ſometimes ten or eleven Hours ſince he ſupp'd. Moreover we find, that thoſe who ſleep, when not uſed to it, after Dinner, are not ſo hungry at Supper, as if they had not ſlept. We find alſo, that thoſe who ſpend all the Night without Sleep, or do not ſleep ſo much as they were wont to do, or have broken Sleeps only, are ſooner and more hungry than others.

Laſtly, Experience teaches us ſufficiently, that it is more wholeſome to ſup lightly, than plentifully; and *Cardan* ſays upon this occaſion, that he had ſeen and conferr'd with ſeveral Perſons, that lived to be an hundred Years old, who declared to him, that they had always made it a rule to eat little at Night. In ſhort, how many ill effects do we find of eating large Suppers; and the reaſon is, becauſe the ſolid Parts having but little need of being recruited, in time of ſleeping, the Maſs of the Blood remains a great while incumber'd with the Weight of the viſcous and groſs Parts of the Stomach, which hinder it to circulate, as eaſily as before, and ſend too great a Quantity of Vapours into the Brain, cauſe Obſtructions in the ſmall Conduits, as alſo Heavineſs and Difficulty of Breathing.

As for the Method to be preſcrib'd, concerning Foods, you muſt not in the firſt place, give yourſelf a Looſe, in eating of ſeveral Sorts of Diſhes at a Meal; for beſides, that this will make us always eat more than is neceſſary, it happens alſo, that theſe different Foods, hinder the digeſting of one another.

Secondly, we ought always at the Beginning of Meals, to eat those Foods that are most liquid, and easy of Digestion, and then the harder Sorts; to the end that the first having an easy Passage thro' the Stomach, and going into the milky Veins, may make the way clear, for those that follow, which are to continue longer in the Stomach and Entrails. Lastly, we are to shun every thing, that may obstruct the digesting of Foods; such as immoderate Heat, and too violent Exercise, which dissipates the Spirits too much; too much Drinking, which causes the Victuals to float in the Stomach, and sleeping presently after eating: For tho' many People do better digest their Victuals when asleep, than awake; however, 'tis necessary we should for some time after Meals, converse with our Friends, about some agreeable Things, and to take a few Turns, that so we may recall the natural Heat, and put it in Action; from whence we have this Verse,

Post Cœnam stabis, aut passus mille meabis.

We should also during the Time of digesting our Victuals, forbear too serious Applications of Mind; and in a word, any thing that is apt to cause violent Distractions in the Animal Spirits, and to hinder the natural Heat from continuing the Work it hath begun.

Food, before it is fit to recruit the solid Parts of our Bodies, is prepar'd several ways, and undergoes various changes: It is at first cut, divided, and chewed by the Teeth; after which, the salivary Glands, which are numerous enough, and whose excretory Channels discharge themselves into the Mouth, afford a Liquor which serves to water the Food, and to bring it into the Form of a Paste: When it is in this State, it goes down the Throat into the Stomach, where by a Fermentation caused in the Parts

of it, it aſſumes a new Form, and is changed into an Aſh-colour'd Liquor call'd the *Chyle:* There are ſeveral Cauſes, that concur to effect this Change.

In the firſt place, the ſalivary Liquors which continually ſupple the Glands of the Stomach ; this Liquor hath been the occaſion of great Diſputes among ſeveral Phyſicians, who have taken upon them, to determine the Nature of it. Some pretended it was Acid, and even that its Acidity was prevalent enough, ſince it muſt be ſuch as could diſſolve the greateſt Part of the Foods we take ; others have thought, that this Juice not only contains acid Parts, but alſo ſalt, alkaline, and ſulphurous ones, *&c.* by the Help of which, it is proper for attenuating the different Parts of the Foods, and ſerves to menſtruate the ſame; inſomuch, that they have not ſtuck to give it the Name of the Univerſal Diſſolvent, or the Alkaheſt, which *Vanhelmont* ſo much extols.

But if theſe two Opinions were never ſo little conſider'd, they would be ſoon found to be defective: for in the firſt place, it is not neceſſary we ſhould attribute ſo great an Acidity to the ſalivary Juice of the Stomach, in order to make out the Nature of Digeſtion. In ſhort, this Juice would operate as much upon the Sides of the Stomach, as upon the Foods, and cauſe Prickings, and conſiderable Inflammations in that Part: Yet we are not bound to believe, that Foods are diſſolv'd in the Stomach, in the ſame manner as Metal is by *Aqua Fortis.* Nature acts by thoſe ways that are gentle and ſüitable to our Conſtitution, as we ſhall ſhew hereafter. Indeed, it may happen in the Caſe of great Hunger, and of Sickneſs, that the ſalivary Juice of the Stomach proves to be ſuch as is repreſented to us ; but this does not come to paſs, when it operates in its own natural way.

As

As for the ſecond Opinion, I think it is unneceſſary to have recourſe to the Multiplicity of acid, ſaltiſh, alkaline and ſulphurous Particles, in order to underſtand how Food is digeſted. The ſalivary Liquor operates chiefly by its watery Parts, which ſteep the Foods in the Stomach, and thereby put their own Salts upon acting; in the ſame manner, as a little Leaven mix'd with Dough, helps Fermentation. It is alſo for the ſame reaſon, that ſome Remains of the laſt Meal, that ſticks in the Wrinkles of the inner Membrane of the Stomach, and grows eager therein, by mixing itſelf with freſh Food, may ſerve to help Digeſtion.

The ſecond Cauſe, which concurs to digeſt Food in the Stomach, is the Heat, which not only proceeds from the Bowels in the lower Part of the Belly, but alſo from the Excrements contain'd in thoſe Parts: This ſweet and temperate Heat, does very near produce the ſame Effects upon Food, as the Dung the Chymiſts make uſe of, in order to the Digeſtion of many Sorts of Things.

Laſtly, the Muſcles of the Midrif and Abdomen, by their repeated Compreſſions, diſtil a great Quantity of Liquor from the Glands of the Stomach, and more and more divide and attenuate the Parts of the Food.

When the Chyle has been ſufficiently wrought, and perfected in the Stomach, it deſcends into the *Duodenum*, where it obtains a new Degree of Perfection, by its meeting with the *Pancreatick* Juice and Biles: Theſe Liquors coming to mix therewith, help to make it more fluid, attenuate it anew, and precipitate its groſs Parts; after which, it eaſily gets into the milky Veins, which convey it into the adjacent Reſervatory, where 'tis ſteep'd anew by the *Lympha*, which draws nigh in great plenty. Laſtly, it gets up into the *Canalis Thoracica*, from thence to the

the ſubclavial Vein, and ſo into the right Ventricle of the Heart, by the upper *Vena cava*: When this Chyle is mix'd with the Blood, it is rarified anew, by the volatile and exalted Parts of the Blood, by the ſaline and nitrous Particles of the Air, that are continually mixing themſelves with this Liquor; and laſtly, by the repeated Beating of the Heart and Arteries. It is moreover neceſſary, that for ſome time it ſhould retain yet its chylous Conſiſtence, whereby 'tis fitted for nouriſhing and repairing the ſolid Parts: For I am firmly of opinion, that as ſoon as it becomes Blood, it is no longer for this Uſe, as we ſhall endeavour to prove.

We may, by a mechanical Solution, diſtinguiſh two Sorts of Parts in the Liquor, that runs in the Arteries and Veins; the one is eſſentially red, and may be look'd upon as a Chyle, which by long and ſucceſſive Fermentations, hath acquir'd ſuch a degree of Attenuation, as is requiſite to make it real Blood: The Truth of this Argument is prov'd plainly by chymical Operation, where by boiling for ſome time, a Part of the Chyle or Milk, with two Parts of Oil of Tartar, makes the Liquor, as white as it was before, grow red.

The other Part of the Liquor found in the Veins and Arteries, is but ſuperficially red, for it loſeth this Colour, the more it is waſh'd: This is eaſily condens'd, by reaſon of its viſcous and groſs Parts. It is of the Conſiſtence of Jelly, and does not differ from the Chyle, ſaving that having circulated for ſome time, with the ſanguine Liquor, it is a little more refin'd than the other. However, there is more reaſon to call it Chyle, than Blood; ſince it ſtill retains a chylous Conſiſtence, and a whitiſh Colour, and hath not yet acquir'd the true Characteriſtick of Blood, which conſiſts in a ſtrong Attenuation of the Parts, that produces the red Colour, as before obſerv'd.

Now

Now besides the Parts already mentioned, we may also observe two Sorts of Serosities in the Liquor of the Veins and Arteries; the one, which is purely watery, and fluid throughout the whole Mass; the other, which is oily and balsamick, and being put upon the Fire, is easily congealed: This last serous Part may be called the most subtile and most refined Part of the Chyle.

By this mechanical Solution, you may see, that the Blood consisting of thin Parts, that are much agitated, is not fit for condensing the Fibres of the Parts, in order to the nourishing them in the Vessels. On the contrary, the Parts of the Chyle being viscous and glewy, may easily stick to and incorporate with those same Vesicles, and there lose their Motion. Moreover, it is observ'd, that all the solid Parts of our Body, are naturally of a whitish Colour, that the Juices extracted from them, are very like unto the Chyle, and that they are red, but only superficially. For example, if you wash the Liver well in hot Water, it will lose its red Colour, and become whitish; which, by the way, does give us a farther Reason to believe, that the Blood doth not properly yield Nourishment to any Part.

Moreover, it is observ'd, that many lean Persons are full of Blood, and that fat People have not so much of it; and the Reason perhaps is, because the Chyle in the first sooner turns into Blood, by reason of the greater Fermentation it undergoes, which renders it unfit to nourish the solid Parts: On the contrary, the Chyle in the other, being subject only to a moderate Fermentation, still retains more of its chylous Consistence, which makes it quickly forsake the Liquor with which it circulated, in order to unite in all void Places, with the solid Parts, to which it is convey'd. In short, for the better understanding how the chylous Parts yield Nourishment, you

muſt know, that the Chyle, according to its different Degrees of Attenuation, doth more or leſs eaſily paſs thro' the Pores of the different Parts of the Body; inſomuch, that in one Condition it is proper for nouriſhing the Fleſh, in another the Sinews, in a third the Griſtles, in a fourth the Bones, and ſo on.

It may perhaps be objected againſt me, that I aſſign no Office to the Blood, ſince the Chyle contributes alone to the Nouriſhment of the Parts.

I anſwer, that the Parts of the Blood have ſeveral Uſes: Firſt, they digeſt, and quickly bring the chylous Parts to a Perfection as before noted; ſecondly, they make uſe of them as a Vehicle; and laſtly, they concur with the airy Particles, in the Generation of the animal Spirits.

A TREATISE OF FOODS.

PART I.

Of Foods *made of Vegetables, or Plants.*

A PLANT is an organical Body to which a Root and Seed is essential; this Body usually produces Leaves, Stalks, and Flowers: It consists in all its Parts of Pipes or Channels; the one containing those Juices which are necessary for the Vegetation of the Plant, and serve for Veins and Arteries, by conveying the Juice to the Top of the Plant, and back again to the very Root; the others are full of Air, and ought to be look'd upon as it were the Lungs of the Plant; they are call'd *Traces* by the illustrious *Malphigi*, who was the first Discoverer of this admirable Structure. These two Sorts of Vessels are united in the Stalks, and dispers'd in the Roots and Branches; they do not immediately join with one another, but leave Intervals between, that are

fill'd

fill'd with many ſmall Veſicles, which receive the Matter convey'd into them by the Pipes.

We ſay, that a Root is eſſential to a Plant: Indeed no Plant can live or grow without it, ſince it is that which firſt receives the Juices of the Earth, and makes them fit to be ſent into the other Parts. We do not ſay the ſame thing, in reſpect to Stalks, Leaves, Flowers and Fruits; for we find Plants that want ſome of theſe Parts, and yet ceaſe not to grow and live. For example, *Sow-bread*, and ſome Sorts of *Muſhrooms*, have neither Stalks nor Leaves; other Plants there are which bear no Flowers, as *Fern*, *Maiden-hair*, *Polypody*, &c. As for the Seed, that we look upon as eſſential to the Plant as the Root is, tho' it be not always ſo diſcernible. There are ſeveral Sorts of *Moſſes* and *Muſhrooms*, as well as many Plants that grow in the Bottom of the Sea, whoſe Seed we do not know; however, we do not conclude from thence, that they have none, but only that their Seed is ſo ſmall that it cannot be diſcern'd; or elſe, that this ſame Seed is ſo ſlightly join'd to the Body of the Plant, that the leaſt Wind or Agitation ſeparates the ſame from it; and hence it is, that when we come to ſearch the Plant, we find none of it; this Opinion is very well grounded. In the firſt place, ſince 'tis certain that thoſe Kinds of Plants, whoſe Seeds we have diſcover'd, proceed alſo from Seed, 'tis to be preſum'd with good reaſon, that thoſe Plants whoſe Seeds we have not yet diſcover'd, yet muſt proceed from them; ſince the Author of Nature always acts by the moſt plain Methods, and that that ſame is moſt natural and leſs ſubject to Change, as we ſhall prove hereafter. In the next place, what can we conceive of the ſucceſſive Production of every Plant? Shall we ſay it proceeds from a fortuitous Conjunction of ſome Principles, which meet together and form this admirable Frame?

For

For besides, that we cannot well comprehend how pure Chance can in such a manner, and with so much Art set in order such a great Number of Parts, which so indispensibly stand in need of one another, for the support of the vegetable Life; we cannot imagine, if this Principle be admitted, why new Species of Plants do not grow every day.

It is best therefore we should have recourse to a clearer and more certain Cause, *viz.* to the Author of Nature, who in the Beginning of the Creation having produc'd the first Plant of each Kind, lodg'd therein all the Veins or Roots of the same Kind of Plant, in such a manner, that all future Generations were no more than the Explications or Unfoldings of the Production of the first Shoot.

Having gone thus far, it will be no hard matter for us to conceive how all these Shoots or Germs might have been comprehended in one only, since Reason dictates to us that Matter is divisible *ad infinitum*; besides 'tis easy to be understood, that each Germ contains in Miniature all the Parts of a Plant, as you may see before your Eyes in Seed dissected. For instance, in a Bean, wherein the *Radicula* represents the Root of the Plant in Miniature, and where you may discern all the other Parts in the same manner.

We conclude then, that all Plants proceed from Seed; and we do not only compare these Seeds to small Eggs, but also the Life and Nourishment of Plants to those of Animals. In short, the *Germs* both of one and the other, are but Embryos, where all the Parts are couch'd within a very small Compass; the Sap, which is an Intermixture of the Humidity of the Earth with the Moistures and farinous Part of the Seed, extends and unfolds those small Parts in the same manner as the nourishing Juice hatches the Eggs of Animals. As to the Life and Nourish-

Nourifhment of Plants, they proceed from the Juice contain'd in their Pipes, that by the Means of the Root rifes continually from the Earth, and fo circulates, rarifies, and diftributes itfelf into all the Parts of the Plant. This Juice fwells the little Bags, and following the different Modifications thereof, filtrates athwart the different Parts of it. For example, that which is moft pure and fine, ferves to nourifh the Flowers, and Fruits; that which is not fo, fupplies the Branches, Leaves, and Root; the moft grofs and earthy ferves for the Bark; the moft oily is for Gum and Rofin: juft the fame as we find it in Animals, where the Food they receive into the Stomach, paffes afterward into the Blood, circulates in the Veffels, and purfuing its different Degrees of Attenuation, ferves to nourifh the different Parts of the Body. We may alfo add, that as thefe Aliments are fubject to various Alterations, according to the different Parts of the Body wherein they are, fo the Roots give the firft Formation to the Juice they immediately receive from the Earth, after which the Stalks prepare it for the Leaves, and the Leaves for the Flowers, which may be alfo confider'd as the Bowels defign'd for the Seed, as the Tefticles of all Women are appointed for containing the Eggs, by the Help whereof, Animals are multiplied.

Tho' feveral Plants are fed by the fame Juice which they receive from the Earth, yet they have very different Virtues, Tafte and Smell; and this proceeds from the natural Difpofition of their Pipes or Conduits, which admit but of Part of the Juice of the Earth that moft agrees with them; or becaufe this Juice in the Pipes is fubject to different Fermentations and Workings that much alter it. The particular Difpofition of the Pipes of a Plant is in like manner the Caufe why one requires one Climate, and another fort another Climate; one the Sun, the other

other the Shade, one Moiſture, and the other Dri-neſs, one a fat Soil, and other that which is ſandy and ſtony. Many Plants thrive in the Neighbour-hood of others, while ſome Sorts die, or cannot thrive to any Purpoſe in ſuch Neighbourhood. Laſtly, there are ſome which neceſſarily require to be cultivated, and others to which Cultivation is hurtful.

In former Times, when People were contented with a Little, and that Delicacy and pernicious Tenderneſs, which now is but too much in Vogue, was not known; in thoſe Times I ſay, when Tem-perance and Frugality were in their full Luſtre, Men made uſe of but plain Foods, and ſuch as were eaſily prepared; I mean Fruits, and other Plants which the Earth plentifully ſupplied them with, according to *Ovid*, in the 15th Book of his *Metamorphoſis*:

> ——— *Ætas, cui fecimus Aurea nomen,*
> *Fœtibus arbuteis, &, humus quas educat, herbis*
> *Fortunata fuit.*

They had Reaſon to call this the Golden Age, for beſides that Men were better and more virtuous than they are now, which yet I ſhall not take up-on me to demonſtrate in this Place; they were al-ſo more ſtrong and robuſt, lived longer and were ſubject to leſs Diſeaſes than we. In a Word, it may be ſaid, that the Food which Plants afford us, are in ſome Meaſure to be preferred before all o-thers, becauſe they are lighter, eaſier of Digeſtion, and produce more temperate Humours; and for that Reaſon our firſt Parents, who lived upon this Sort of Aliment were much haler than we; they were ſo ſavoury to them, as ſalted and ſeaſoned Meats are now to us, which we order a Thouſand

Ways, and are for the moſt part injurious to our Health, becauſe they excite violent Fermentations in us, which corrupt our Humours, whereby the ſolid Parts of the Body loſe their recurring Virtue, and at laſt the Principles of Life are deſtroyed. And therefore we ought not to think it ſtrange, ſince we have taken the Pains to find out ſuch a Multitude of different Foods which were unknown to our Anceſtors; that we have introduced a Cloud of Diſeaſes which they knew nothing of.

Here a Conjecture may be made; that it looks as if the Food which the God of Nature deſigned for us, and what beſt agreed with us ſhould be Plants, ſeeing that Mankind were never ſo hale and vigorous as in thoſe firſt Ages, wherein they made uſe of them; moreover, we find in Plants thoſe Things that are not only neceſſary for Life and Health, but alſo that Plants are delicious and pleaſant: Laſtly, we find that Horſes, Beeves, and Elephants, live upon nothing but Plants, and that theſe Animals are large, fat, very ſtrong, and rarely out of Order, which is a plain Evidence that theſe Aliments are very wholeſome.

There are a great many Sorts of Plants that are uſed for Food, the Fruits of ſome are only in Eſteem, the Roots of others; ſome afford good edible Flowers, and others Seed, while many are valued for their Stalks and tender Leaves, as you may ſee in the following Chapters.

CHAP.

CHAP. I.

Of STRAWBERRIES.

THERE are two Sorts of *Strawberries*, the one domestic, or such as are cultivated in Gardens, the others grow wild in Woods and other Places; the first are best, most valuable, and nourishing. *Strawberries* are also distinguish'd by their Colours, for some are red, and others white; you should choose such as are large, full of Juice, ripe, of a good Smell, and of a sweet and vinous Taste.

Strawberries allay the over-violent Agitations and Sharpness of the Humours, they provoke Urine, create an Appetite, moisten much, are a Cordial, and resist Poison.

The Nature of *Strawberries* is not bad, they can do no Injury, unless they should be taken in too great a Quantity.

They contain much Phlegm, and essential Salt, and a small Quantity of fine Oil.

They agree very well in hot Weather with young People that are of a choleric, and sanguine Complection.

REMARKS.

The agreeable Smell that exhales from *Strawberries*, plainly shews that the volatile or essential Salts contained therein, are attenuated, dissolved, and exalt their Sulphur, and are united thereunto in such a manner, that being afterwards convey'd to the Nerves of the Smell, they lightly prick and as it were tickle them; and it is

this raising up of the sulphurous Parts of the *Strawberries* that renders them of a vinous and agreeable Taste.

Strawberries are moistning and cooling, because they contain many phlegmatic Parts, that are proper to extend the too sharp and agitated Salts of the Humours; and to moderate their Action, or Motion. The essential acid Salts that are in *Strawberries*, may also contribute to produce the good Effects of thickening the Humours a little, and thereby moderating the rapid Motions of their insensible Parts. They pretend that *Strawberries* are a Cordial, and resist Poison, and that probably, because they are composed of some pretty volatile and exalted Principles capable to strengthen the Heart, and to keep the Liquids of the Body in a just Fluidity.

They make a very pleasant Liquor of *Strawberries*, Water, and Sugar, call'd *Strawberry-Wine*, and is much used during the great Heats of Summer; it cools, moistens and quenches Thirst. Wild *Strawberries* have sometimes a sharpish Taste, because the Sun not having so much Influence upon them as upon Garden *Strawberries*, by Reason of the Shade of Trees, their oily and saline Principles have not been raised enough, nor sufficiently united one with another, so as to produce such a pleasant and agreeable Taste as Garden *Strawberries* have.

Strawberries, in Latin *Fraga*, is derived from *Fragrare*, to smell well; because they have a pleasant Smell.

CHAP. II.

Of Rasberries.

THERE are two Sorts of *Rasberries* commonly used, *viz.* the White and the Red; you ought to choose those that are large, full of sweet and vinous Juice, and pleasant to the Taste and Smell.

They are of a moistning and cooling Nature, cordial, and fortify the Stomach; they will sweeten your

your Breath, and purify the Blood, and are reckoned to be *Antiscorbutick*, and *Antinephritick*.

They easily corrupt in the Stomach, if they continue any Time there.

They contain a pretty Quantity of fine Oil, much essential Salt, and Phlegm.

They are proper in warm Weather, and suit young bilious People, and such in whom the Humours are too sharp, and over-much agitated.

REMARKS.

The *Rasberry* is a Kind of a cultivated *Mulberry*, and bigger than a *Strawberry*, a little hairy, sometimes white, but oftner red, and made up of a Number of small Berries fastened to one another.

Their refreshing Taste and Smell proceed from their essential Salt, intermixt with some oily Parts a little refined, which lightly pricking the Nerves of the Taste and Smell, excite an agreeable Sensation in them.

Now *Rasberries* containing very near the same Principles as *Strawberries*, produce also the same Effects; in the mean time they are moister and more phlegmatic than the other, and not so compact in their Parts, for which Reason they easily corrupt in the Stomach, if they continue there too long.

They make a Sort of Liquor of *Rasberries* with Sugar and ordinary Water, called *Rasberry-Wine*, much used in the Heat of Summer; and the same is as pleasant as that of *Strawberry-Wine*, and endu'd with the like Vertues.

Rasberry-Flowers are made use of against St. *Anthony's* Fire, and Inflammations in the Eyes.

As for the Leaves and the Tops of this Shrub, they are of a detersive, and astringent Nature, and they are made use of against Gargarisms in the Mouth and the Gums.

Rasberry, in Latin *Frambeesia*, comes from *Fragrare*, to smell well, because it has a pleasant Smell, as well as the *Strawberry*. The *Rasberry-Bush* in Latin they call

Rubus Idæus, becauſe 'tis a kind of a Briar that formerly grew in great Plenty upon Mount *Ida*.

CHAP. III.

Of GOOSBERRIES *that grow upon prickly Buſhes.*

THERE are two Sorts of them, the one which grow upon wild prickly *Goosberry Buſhes*, and the other upon Garden or cultivated ones: Thoſe that grow wild are the moſt common, but the other are better, and more pleaſant to the Taſte; they make uſe of this Fruit either when green, in Ragous, or eat them ripe off the Trees. Chooſe the largeſt, plumpeſt, and beſt taſted ones.

Goosberries create an Appetite, they are of an aſtringent and cooling Nature, they ſtop Looſeneſs and ſpitting of Blood, quench Thirſt, and are good for People in Fevers, mixed with their Suppings; they reſiſt Poiſon, and hinder the nobler Parts from corrupting.

They are not good for melancholy Perſons; they ſometimes incommode the Stomach, prick and contract it a little too much, eſpecially when they are green.

They have a great deal of Oil, eſſential Salt, and Phlegm in them; they are very good in hot Weather for young, bilious, and ſanguine Perſons.

REMARKS.

Goosberries in the Beginning are green, and of an acid Taſte, becauſe the acid Salt contained therein in a large Proportion is not yet incumbered with Sulphurs, and thus it can operate upon the Nerves of the Tongue very powerfully;

erfully; insomuch that this Salt being at that Time united with nothing else but some Proportion of the Earth, excites an astringent and styptic Sensation: whereas afterwards the little Oil contained in the *Goosberries*, which before was kept back by passive Principles, gets loose, rises, and by the Help of Fermentation unites itself with the Salts, and divests them partly of their Strength; then it is that *Goosberries* are ripe when they have a sweet Smell, and yellowish Colour. From whence we may conclude, that the more ripe *Goosberries* are, they are so much the less astringent; and so when you have a mind to have *Goosberries* preserved, the green are to be preferred before those that are ripe.

The said essential Salt wherewith *Goosberries* do abound is the Cause of the principal Effects wrought by them. In short, they would not create an Appetite, were it that this Salt lightly pricks the little Fibres of the Stomach; they would not cool and be good for People sick of Fevers, and be endued with the like Vertues: but because this Salt by imparting a little more Consistence to the Humours, stops their violent and impetuous Motion.

Goosberries are not good for Melancholy Persons, because they increase acid Humours in them, which they are already incommoded with in too great a Degree.

A *Goosberry* in Latin is called *Uva Crispa*, because it's like a *Grape*, and hairy.

It was also called *Grossularia simplici acino, à cute fructus grossa*, because the Skin of this Fruit is a little thick, and that it grows in Berries, or separate Grains, not Grape-wise.

CHAP. IV.

Of GOOSBERRIES *which grow Grape-wise, and not upon prickly Bushes.*

THERE are two Sorts of *Goosberries* which grow like Grapes in Bunches, one is Red, and the

the other White; these last are not so common as the other; they have very near the same Taste; both the one and the other ought to be chosen, when ripe, large, round, soft, shining, full of Juice, of a sharpish Taste, and good Smell.

The red and white *Goosberries* are cooling, moderate the Heat of the Bile, and other Humours, contract the Stomach a little, and resist Poison. Some People, by the frequent eating of *Goosberries*, have found some little Prickings in their Stomachs; and this Over-sharpness of *Goosberries* is allayed, by mixing a little Sugar with them, whereby they will be qualified, and rendered less hurtful.

Goosberries contain a little Oil in them, and a great deal of essential Salt and Phlegm.

They are good in Summer-time for young choleric People, and such as are troubled with too sharp and over-agitated Humours.

REMARKS.

The *Goosberries* which grow in Bunches, called in Latin *Ribes*, are little round Fruit, about the Bigness of *Juniper Berries*; they grow upon a Shrub very well known, and are much used in Foods.

The sharpish Taste of *Goosberries* proceeds from the acid Salts contained plentifully in them, which are loosened and extended by a sufficient Quantity of Phlegm; besides, 'tis this acid Salt that renders *Goosberries* cooling, and proper for allaying the Heat of the Bile.

Sugar taken with *Goosberries* allays their Over-sharpness, by the sulphurous Parts, which bind up and embarass the Acids of *Goosberries*. They make very good Sweetmeats of *Goosberries*, as also a Liquor of them, with Water and Sugar, called *Goosberry Wine*, used in the Heat of Summer to cool and moisten the Body.

They likewise make a Syrup of them, much used in Physick, as also in Food; the same being cooling, moistning, and very agreeable to the Taste; they mingle it with

with Water, and give it them to drink who are sick of Fevers. *Goosberry* Leaves are astringent.

CHAP. V.

Of CHERRIES.

THERE are several Sorts of *Cherries*; first, red ones, of a sharpish Taste, and the most common of any; secondly, red, white, or black Cherries, that are bigger than the other, and of a more compacted Pulp, called a heart Cherry; and lastly, there are small, wild black Cherries, with a long Stalk, pleasant Juice, which dyes a Black or Purple. The Cherries ought to be chosen when ripe, juicy, big, plump, and well tasted.

They keep the Body open, quench Thirst, cool, create an Appetite, are a Cordial, and resist Poison. They provoke Urine, and are reputed good for the Diseases of the Head. The Stones are look'd upon to be proper for the Stone in the Kidneys and Bladder, when taken inwardly; they likewise make use of them for Pains in the Head, arising from a Fever.

Cherries easily corrupt in the Stomach, they also cause Wind and Cholic; they have more Phlegm in them than any other Principle, a little Oil, and a little essential Salt.

Thep are good for young bilious Persons in hot Weather; but old Men, and such as are phlegmatic, ought to abstain from them.

REMARKS.

They never saw any *Cherries* at *Rome*, before that famous Battle wherein *Lucullus* defeated the Great *Mithridates*.

dres. This Conqueror brought some of them from a City of *Pontus*, called *Cerasus*, and now *Cherrisonda*, from the first of which *Cherries* were denominated. This Fruit will not grow every-where; there has been great Pains taken to cultivate the *Cherry-Tree* in *Egypt*, but it would never grow and bear Fruit there.

Cherries are much used in the Heat of Summer; the first mentioned by us are the best for Taste, and Mens Health; not only by reason of their sharpish Taste, which creates an Appetite, but also because they are moister, and of an easier Digestion. And indeed it may be reckoned a great Misfortune in some Countries, especially to the Peasants and Poor, when it proves a scarce Year for *Cherries*, because a Pound of them, and a Piece of Bread will easily subsist them without Wine.

Cherries are of a moistning and cooling Nature, because they consist of very watery and phlegmatic Parts, which are proper to allay the violent Motions of the Liquors; they likewise quench Thirst, because these watry Parts dissolve, and take away the sharp Salts that are the Cause thereof. Lastly, they keep the Body open, by dilating the gross Humours contained in the Entrails, and driving them out.

Cherries consist of a Substance that is not very compact and close in its Parts, and therefore they easily corrupt in the Stomach; they also contain a little viscous and acid Phlegm, which pricking the Sides of the Entrails, and coming to be rarified by the Heat of the Body, causes Cholic and Wind.

They make very good Sweet-Meats of *Cherries* by preserving them, and these moisten and cool much, and may be given People in Fevers.

The *Cherries* must be dried for the better keeping of them, but then they shrink up, because they are despoil'd of the Phlegm which keeps them soft.

CHAP. VI.

Of APRICOCKS.

THERE are three Sorts of *Apricocks*, the first of which are pulpy, almost round, grow as big

as a ſmall *Peach*, flat on the Sides; one of which is of a dark red, and the other yellowiſh; the Pulp is tender, pleaſant, and of a good Smell: It contains a very hard and flat Stone, wherein there is a Bitter Kernel: The ſecond differs from the firſt, in that they are of a more whitiſh Colour, and that the Kernel is ſweet. Laſtly, the third are ſmaller than the others, but not ſo well taſted, and of a yellowiſh Colour. Theſe laſt grow upon a Tree that is not cultivated like the reſt. In chuſing your *Apricocks*, take thoſe that are pulpy, large, well coloured, and well taſted; they moiſten, create an Appetite, provoke Urine, are a Cordial, Pectoral, and promote Spittle. An Infuſion of *Apricocks* is look'd upon to be good to allay the Heat of Fevers; they alſo ſay that the Kernel of an *Apricock* kills the Worms.

Apricocks fill the Stomach with Wind, and eaſily corrupt there; and therefore they ought to be moderately taken.

They contain an indifferent Quantity of Oil and eſſential Salt, and much Phlegm.

They are good in hot Weather for young People that have good Stomachs, and of a bilious and ſanguine Complection.

REMARKS.

Apricocks in Latin are called *Armeniaca*, from *Armenia*, becauſe they were at firſt brought from *Armenia* to *Rome*. The *Greeks* gave them the Name of *Bericocia*, and the Latins *Præcocia*, that is early ripe Fruits, becauſe fit to be gathered before *Peaches*, which do not ripen before *Autumn*, and of which they were reckoned to be a Species.

Apricocks are Fruits of an agreeable Taſte, and uſed more for Pleaſure than Health; they cool and moiſten, becauſe they contain much Phlegm, intermixed with a great Quantity of acid eſſential Salt, and fit to allay the violent Motion of the Liquors, yet the create an Ap-

petite, becauſe this acid Salt lightly pricks the Sides of the Stomach.

In the mean time, People ought to be cautious of this Sort of Food, which contains a viſcous and thick Juice, and ſometimes at the very firſt Paſſages, cauſes Wind, and crude Humours.

They preſerve *Apricocks*, to render them more pleaſing to the Taſte, and that they may keep the longer. Being thus ordered, they are the leſs obnoxious, becauſe their viſcous Phlegm is rarified by the Sugar and Boiling. They are alſo more pectoral than raw *Apricocks*; for beſides the oily and embaraſſing Parts naturally contained in them, the Sugar wherewith they are preſerved, ſupplies them with other Qualities proper to allay the Sharpneſs of the Breaſt. The Kernel of an *Apricock* Stone has this in common with all Bitters, that it kills the Worms.

You may extract an Oil out of them good for Noiſe in the Ears, for Deafneſs, and eaſing the Piles.

CHAP. VII.

Of PEACHES.

YOU ought to chuſe ſuch as are of an agreeable Smell, ſoft Pulp, juicy, vinous, well-coloured, full ripe, and that are not eaſily ſeparated from the Stone.

They help a ſtinking Breath, proceeding from corrupt Matter, exhaling from the Stomach; they cool, moiſten, and are a little opening.

As *Peaches* are of a ſoft and moiſt Subſtance, they eaſily and ſoon corrupt in the firſt Paſſages; cauſe Wind and Worms: They contain much Phlegm, eſſential Salt, and very little Oil.

They agree in hot Weather with young, bilious, and ſanguine Perſons; but they are hurtful to old People,

People, to ſuch as are phlegmatic, and have weak Stomachs.

Remarks.

A *Peach* is a Fruit well known, and much in uſe for the Excellency of its Taſte; moſt of the ancient Authors aſcribe many ill Effects to it: *Galen* makes it to be very pernicious, and yet we do not find it has ſo many ill Qualities, unleſs when 'tis not ripe enough, or uſed to exceſs, for in thoſe Caſes it produces Wind and indigeſted Humours ariſing from the viſcous Phlegm contained therein.

Peaches are good againſt ſtinking Breaths, they having a pleaſant Smell; and beſides, conſume the corrupt Humours that are in the Stomach; they open the Body a little, either by dilating the groſs and earthy Humours that are in the Bowels, by the phlegmatic Parts wherewith they abound, or pricking the inteſtinal Glands by the Help of their acid eſſential Salts, which from this Irritation furniſhes more Liquor than before. Laſtly, *Peaches* are very moiſtning and cooling, becauſe, for all we have already obſerv'd, they contain much Phlegm, and acid eſſential Salt.

They uſually mix a little Sugar with *Peaches* when they eat them, this makes them the more wholeſome, for the Sugar corrects and rarifies their viſcous Phlegm. They alſo preſerve *Peaches* in order to make them more agreeable to the Taſte.

Renaud aſſuers us, That in order to know what Colour a *Peach* is within, you need do no more than examine that of its Skin; for the Pulp of the *Peach* is red, if the Skin be ſo; yellow, if the Skin be yellow; and party-colour'd, if the Skin be ſo.

Peaches are uſually eaten in Wine, and as the Wine does in a manner loſe all its Virtue when they are ſteeped therein; this Circumſtance gave the Ancients occaſion to believe that this Fruit was noxious, and depoſited a certain malignant Quality into the Wine; but they did not obſerve, that a *Peach* being of a porous and ſpongy Nature, ſupped up the Spirits of the Wine, and made it watery, without communicating any ſuch ſuppoſed Malignity to it.

The

The Kernel of the *Peach* contains much Oil and effential Salt, it is good againft Worms; you may force out of it an Oil that is accounted good for a Noife in the Ears. This Oil, by the Help of its effential Salt, rarifies and expels the vifcous Humours, which by their lodging in the Ears, caufe Diforders therein.

The Flowers and Leaves of a *Peach-Tree* are alfo ufed for the killing the Worms, they are purgative and opening.

Peaches in Latin are called *Perfica Mala*, becaufe the *Peach-Tree* was firft brought out of *Perfia*.

CHAP. VIII.

Of PLUMBS.

IT is both difficult and tedious to defcribe here all the different Sorts of *Plumbs*, which are almoft innumerable; there are thofe that are white, green, grey, and of feveral other Colours; they alfo deduce a Difference between them from their Bignefs, Form, Tafte, and Places where they grow. Thus fome are large, fmall, or middle-fized; others round, oval, or oblong; fome fweet, fharp, or harfh, and accounted more or lefs fo, according to the Places from whence they are brought. Of all the forts of *Plumbs*, thofe are the beft in their Kind, which have a tender and fine Skin, are fweet, of a pleafant Tafte; and laftly, that are frefh gathered, and before Sun-rifing.

They are of a moiftning, cooling, foftning and laxative Nature, they quench Thirft, and create an Appetite.

Thofe that have a weak Stomach, and cannot eafily digeft their Food, ought not to eat *Plumbs*, for they do much weaken it; befides, they produce a Quantity of grofs and phlegmatic Humours,

mours, and therefore they are not good for aged and decrepid Perſons, and ſuch as are full of Phlegm.

Plumbs contain a little Oil, much eſſential Salt and Phlegm; they are good in hot Weather for young People that are of a bilious and ſanguine Conſtitution.

Remarks.

As there are a great many different Kinds of *Plumbs*, there are ſome of a very pleaſant Taſte, and uſed at the beſt of Tables; others are, of ſo bad and diſagreeable a Taſte, that they cannot be eaten. *Plumbs* alſo differ in reſpect to the Effects produced by them; thoſe that are commonly uſed for Foods, are of a moiſtning, laxative and ſoftning Nature; thoſe on the contrary, that are ſtyptic and harſh, ſuch as wild *Plumbs* be, are aſtringent, good to ſtop Bleeding, Looſeneſs, and Vomiting. Theſe two Sorts are uſed in Phyſic: For Example, the Pulp of the black *Damaſcene* is the chief Ingredient of a Purging Electuary. The *Acacia Noſtras* is nothing elſe but the thickned Juice of the *Wild Plumb*. This laſt is made uſe of upon ſuch Occaſions where you would bind the Body. Theſe two contrary Effects proceed from the different Diſpoſition of the Principles whereof each of theſe *Plumbs* are compoſed. As for thoſe which are harſh, we have room to conjecture, that the acid Salts are united to earthy Particles, fit to conſume the ſuperfluous Moiſtures, which relax and debilitate the Parts. Then for the other, which are of a more agreeable Taſte, the acid Salts are more at liberty, and float in too great a Quantity of Phlegm, for which Reaſon theſe *Plumbs* are ſoftning and laxative, and therefore are not good for thoſe who have a weak Stomach, and are full of Phlegm.

They make good Comfits of ſeveral Sorts of *Plumbs*, they are alſo dried in an Oven, and then they are called *Prunes*; they alſo ought to make choice of ſuch as are new, tender, ſoft, and of a good Taſte. They have likewiſe the ſame Vertues as *Plumbs*.

CHAP. IV.

Of APPLES.

THERE are ſo many different Sorts of *Apples*, that it is impoſſible to deſcribe them all; they vary in their Form, Bigneſs, Colour, and Taſte. There are thoſe alſo that have ſomething of a *Pear* in them, and that proceeds from the Grafts made upon *Apple-Trees*. You ought to choose ſuch *Apples* as are plump, good-coloured, well-taſted, and above all, full ripe.

They are pectoral, cauſe Spitting, open the Body, and are cordial and cooling.

They are not at all good for thoſe who have a weak Stomach. Boiled *Apples* are to be preferred before thoſe that are raw, becauſe they are of eaſier Digeſtion.

They all of them contain much Phlegm, Oil, and eſſential Salt.

They are wholeſome at all times for young bilious Perſons, melancholy People, and ſuch as have a good Stomach.

REMARKS.

Apples are Fruits very well known, and much uſed for Food; the *Apples* commonly made uſe of, and ſuch as are well taſted, moiſtning and cooling, are pectoral, and open the Body, becauſe they contain an oily and phlegmatic Juice within them fit to produce theſe good Effects. They are not at all proper for thoſe that have a weak Stomach, becauſe this Juice does but weaken it ſtill the more.

Boil'd *Apples* are to be preferred before raw ones, becauſe boiling takes away the undigeſted Moiſture that is in them, which makes them a little windy.

Apples which are kept all the Winter are better than the others, because they have a longer Time for the over-raw Moisture that is in them to evaporate; and in that respect they are also more pleasing to the Taste; they ought not to be boiled before they are full ripe, for the Juice that is in them before that Time not being well digested, and too gross, they cause a Stoppage in the Vessels.

The more sweet and pleasant *Apples* are, the more wholesome they be, and therefore those which either from their acid or styptic Nature have not this good Taste now mentioned, ought to be avoided. For Example, you ought not to use those wild Apples that grow in Woods and mountainous Places, for they are sour and astringent; however, they may be good for those who have Diarrhea's, or some Disorders in the Throat, for which styptic and astringent Things are very good.

They make a very delicious and wholesome Comfit of Apples, called Apple-jelly, and the same is moistning, cooling, pectoral, and much used.

Apple in Latin is called *Malum ἀ μῆλω*, to Cure, because this Fruit is much used for Food, and Health.

CHAP. X.

Of PEARS.

THERE are several Sorts of *Pears* as well as of *Apples*, that differ in Form, Bigness, Colour, Taste, and Smell; the best are those that are sweet, full ripe, plump, and that are neither harsh nor styptic.

Pears create an Appetite, and fortify the Stomach; those that are of a harsh and sour Taste, are more astringent than the others, and fitter to stop a Looseness.

Those that are subject to the Cholic ought not to use *Pears*, neither ought they to be eaten before other Victuals.

They

They contain much Oil, and eſſential Salt.

They ſuit at all times to any Age and Conſtitution, provided they be moderately uſed.

REMARKS.

Pears are Fruits much in Eſteem for the Goodneſs of their Taſte; moſt Sort of Pears fortify the Stomach, becauſe they contain a thickiſh Juice, full of earthy Parts, fit to give a greater Conſiſtence to the Liquors, and to ſwallow up the ſuperfluous Moiſtures that weaken the Parts. Thoſe Pears which have a harſh Taſte are more aſtringent than the others, becauſe their Juice is thicker, and more earthy.

The Juice of the Pears being thicker, as before noted, there is Time required to digeſt and ferment the ſame in the Stomach, and therefore by its long Stay there, it cauſes Wind, and even the Cholic in ſome Perſons.

To render Pears the eaſier of Digeſtion, they boil them, and mix a little Sugar with them, whereby they are rendered more wholeſome, according to that Line,

Cruda gravant ſtomachum, relevant Pyra cocta gravatum.

Pears ought not to be eaten before other Victuals, becauſe they may continue too long in the firſt Paſſages, cauſe Obſtructions there, and ſo hinder other Foods taken afterwards from paſſing through.

The Kernels of a Pear are good for killing the Worms, and to prevent Putrefaction.

Pears in Latin were called *Pyra, a Pyramide*, becauſe they have one End like a Pyramid.

The Wild-Pear-Tree in *Greek* is called ἄχρας, from the Verb ἄγχειν, to ſtrangle, becauſe the chewing the Fruit of this Tree cloſes up the Fibres of the Mouth and Throat in ſuch a manner, as if a Man was like to be ſtrangled by it.

CHAP.

CHAP. XI.

Of FIGS.

THERE are ſeveral Sorts of *Figs* that differ in Form, Bigneſs, Colour, and Taſte; whatever Kind they be, you muſt chooſe ſuch as are ſoft, juicy, and of a good Taſte; thoſe that have a tender and delicate Coat are more eaſily digeſted than others; however, they ought not to be eaten till the Skin is taken off, and that they are full ripe.

They are very nouriſhing, quench Thirſt, allay ſharp Humours in the Breaſt; they are likewiſe looked upon to be good againſt the Stone in the Kidneys, and to reſiſt Poiſon: They make Gargariſms of them for Diſtempers in the Throat and Mouth, and they are alſo outwardly applied for to ſoften, digeſt, and haſten Suppuration.

The immoderate Uſe of this Fruit uſually cauſes Winds and Crudities, and therefore it is pernicious to thoſe that are ſubject to the Cholic, it alſo very often cauſes the Bloody-flux.

It contains a ſmall Quantity of Oil, eſſential Salt, and much Phlegm. It agrees with any Age and Conſtitution, provided it be ripe.

REMARKS.

The *Fig* is a very delicious Fruit uſed at the Tables of the beſt Quality; when they are about the Bigneſs of a Pea, they are in Latin named *Groſſulus*; when they are grown larger, yet not full ripe, they are named *Groſſus*, and *Groſſa*; and laſtly, when fully ripe, *Ficus*. It grows to the Bigneſs and in the Form of an ordinary Pear.

Tho' the Fig-Tree be cultivated in temperate Climates, yet

yet the Figs there produced are not to be compared with those growing in *Languedoc*, *Provence*, and other warm Countries; for the Goodneſs of Figs conſiſting in a perfect Union of Sulphurs and Salts which produce a ſugared and very pleaſant Taſte, it is eaſy to imagine, that thoſe produced in theſe warm Countries receive a larger Quantity of Sulphurs and refined Salts; ſeeing ſuch Places more abound in theſe Principles than temperate ones do; to which we may alſo add, that the Heat of the Sun, which is more powerful in thoſe Parts, digeſts, ripens and more attenuates the Parts, of theſe Fruits, and gives them a more delicious Taſte.

Figs allay the ſharp Humours of the Breaſt, nouriſh and moiſten much, becauſe they contain a viſcous and oily Juice, fit to embaraſs the ſharp Salts that prick the Breaſt, and to repair the ſolid Parts that have been diſſipated, by condenſing and congealing the ſame in all their own ſmall Vacuities. In the mean time this Juice produces ſeveral ill Effects. In the firſt place, it renders the Figs hard of Digeſtion, by the Dulneſs and Groſſneſs of their Parts; then it cauſes Wind, and the Cholic, by being rarified in the Bowels by the Heat of the Body; and laſtly, it very often occaſions the Bloody-flux; for growing eager by its long Continuance in the Bowels, it corrodes and ulcerates thoſe Parts.

They dry Figs in an Oven, and when they are dried, they are in Latin call'd *Caricæ*, or *Ficus paſſæ*, they are much uſed in Phyſic, and Food; they are eaſier of Digeſtion than others, becauſe by this Manner of ordering 'em, they are diveſted of a good Part of their viſcous Phlegm.

India-Figs are ſo call'd, becauſe they come from a Tree that grows in the *Indies* near *Goa*; they are in ſhape like our Figs, with this Difference, that they are as red as Blood both within and without. They are ſweet, and good to eat, yet do not taſte ſo well as thoſe that grow in *Europe*. Theſe Figs have very near the ſame Vertues as the others, and the Bark of their Tree ſerves to make Stuffs of.

A Fig in Latin, *Ficus*, *à φύω*, to *Produce* and *Generate*, becauſe the Fig-tree multiplies apace.

CHAP.

CHAP. XII.
Of Quinces.

THERE are three Kinds of *Quinces*; the firſt of which are ſmall, very odoriferous, downy, green at firſt, then turning a little upon the yellow, when they have attain'd to their full Ripeneſs; the ſecond are larger, not ſo odoriferous, leſs downy, of a ſoft Pulp, and pale Colour; the third are thoſe which grow on the wild *Quince-tree*; they are more backward than the others, ſmaller and leſs uſed; they grow in rocky Places: You ſhould make choice of the firſt Sort, as having more Vertue, and a better Taſte; but they ought to be full ripe.

They cheriſh the Heart, fortify the Stomach, ſtop Looſeneſs, and Bleeding at the Noſe; they help Digeſtion, prevent Drunkenneſs, and are opening.

Quinces being eat raw, and before Meals, cauſe the Cholic, Wind, and bad Digeſtion; and therefore 'tis proper, before you eat them, to let them be well boiled, and mix a little *Sugar* with them; by which Management they will produce good Effects.

They contain much acid Salt, Oil and Phlegm.

They agree at all times, to any Age and Conſtitution, provided they be well boiled, and taken moderately.

Remarks.

Quinces are Fruits that are not only uſed for Food, but alſo much for Phyſic. They have ſo pleaſant and ſtrong a Smell, eſpecially the ſmaller ones, that they cauſe many Peoples Heads to ach, which ſhews they conſiſt of ſome

ſome very volatile and exalted Principles. When they are green they have ſuch a harſh and ſtyptic Taſte, that you cannot poſſibly endure them in your Mouth; but as they ripen, ſo they gradually grow ſweet; yet when full ripe, they ſtill retain a certain harſh Taſte, which cannot be removed but by the boiling them; and therefore *Quinces* are but little eat, unleſs they be well boiled.

The rough and harſh Taſte of green *Quinces* proceeds from the ſtrict Union there is between their Salts and Sulphurs with the terreſtrial Parts; for their active Principles ſenſibly diſengage themſelves by the Fermentation of the earthy Parts which do detain them. Laſtly, when full ripe, they retain a harſh Taſte, becauſe the ſame earthy Parts are in ſuch a manner united to the ſaline Principles, that they ſtill retain enough for the effecting of that ſtyptic and harſh Taſte.

Quinces fortify the Stomach, help Digeſtion, ſtop Looſeneſs, and Bleeding at the Noſe, becauſe they contain a thick earthy Juice, proper for thickning of thoſe Liquors that were too thin, much agitated, and to ſwallow up the ſuperfluous Moiſture that debilitates the Fibres of the Parts. They are looked upon to be good to prevent Drunkenneſs; the groſs Parts ſerving to precipitate the Vapours of the Wine, or other ſpirituous Liquors, and hindring them to fly up into the Head. It is ſaid, if taken before Meals they bind, and if after, they looſen the Body. However, I am of Opinion, that let them be taken when they will, they are more of a binding than looſening Nature. It is alſo ſaid, they are good againſt Poiſon, and that the *Spaniards* before they went to fight the *Africans*, provided themſelves with Store of *Quinces*, that in caſe they ſhould be wounded with poiſoned Arrows, they might the more eaſily be cured, tho' I ſhould not for my part truſt much to this Remedy.

When *Quinces* are raw, they contain a viſcous and groſs Juice, which fermenting in the Stomach and Bowels, there cauſe Wind and Cholic. They preſerve *Quinces* with Sugar, and thereby they make them more wholeſome.

They likewiſe make ſeveral Stomachical Compoſitions of *Quinces*, ſuch as *Quiddany*, *Quince-Syrups*, and divers

vers others, that ſerve as well in Health, as in Sickneſs.

Quinces were brought to *Rome*, out of *Syria*, and are called *Cydonia*, from *Cydon*, a Town of *Candia*, from whence the *Quince-Tree* was brought to *Greece*.

They were alſo called *Mala Cotonea*, becauſe they are cover'd with a Kind of Cotton or downy Subſtance.

CHAP. XIII.

Of POMEGRANATES.

THERE are three general Kinds of *Pomegranates*; the firſt are ſharp, the ſecond ſweet, and the third vinous, being a Medium between both: You are to chuſe ſuch *Pomegranates* as are large, full of Grains, ripe, juicy, and well taſted.

The ſweet *Pomegranates* allay the ſharp Humours of the Breaſt, ſtop Coughs, cool and moiſten; the ſharp ones fortify the Heart, hinder Vomiting and Looſeneſs, create an Appetite, keep down Choler, and allay a Fever; they are more valued in Phyſic than the other Kinds, and ſick Perſons are ordered to ſuck the Grains of them.

The ſweet ones create Wind; and as for the ſharper Sort, they are injurious to the Breaſt, as well as to the Teeth and Gums.

The ſweet ones contain much Sulphur, Phlegm, and a middling Quantity of acid Salt; the vinous ones contain much acid Salt, Phlegm and Oil: And laſtly, the ſharper Sort have much Acidity, Phlegm, and an indifferent Quantity of Oil.

The ſweet and vinous *Pomegranates*, at all times, ſuit every Age and Conſtitution, provided they be moderately uſed; the ſharp ones are wholeſome in hot Weather, for young bilious People; but they are

are hurtful to old Folks, becauſe they bind up and prick the Breaſt, and make thoſe Perſons to breathe more difficultly, who do it already with Pain enough.

REMARKS.

Pomegranates are Fruits well known, and made uſe of more for Pleaſure and to create an Appetite than for Food; the Difference of Taſte we find between the three Kinds of Pomegranates, ariſes in thoſe that are ſweet from the oily Parts, being there in greater Plenty than the ſalt ones, from which laſt they take away all their Acidity, by encumbring of them; whereas in thoſe that are ſharp, the Salts are to be found in a far greater Quantity than the oily Principles, and deeply impreſs their Acidity. Laſtly, thoſe that are vinous have a ſweet and pungent Taſte, becauſe their oily and ſaline Principles meet there in a juſt Proportion, ſo that the Acids being not entirely ſwallow'd up by the oily Parts, ſtill retain Vertue enough to tickle the little nervous Fibres of the Tongue with their ſubtler Points.

The ſweet Pomegranates allay the ſharp Humours of the Breaſt, moiſten and cool by their watry and ſulphurous Parts, which are fit to diffuſe and embaraſs the ſharp Salts, and to calm their over-violent Motion: The ſharp ones are aſtringent, good for Inflammations and Fevers, by thickening and a little coagulating of the Liquors by their acid Salts; as alſo by keeping under thoſe ſharp and exalted Salts, which excite an extraordinary Fermentation and Boiling in the Humours.

Sour Pomegranates incommode the Breaſt, Teeth and Gums, by pricking thoſe Parts too much.

'It is ſaid that ſour Pomegranates' will become ſweet, if you put Urine that has ſtood for ſome Time, human Ordure, or Swines Dung about the Root of the Tree that bears them. If this be true, 'tis becauſe the volatile Salts and exalted Sulphurs which theſe Things plentifully contain, are diſtributed into the whole Plant, and uniting with the Acids of the Pomegranates, take a great Part of their Sharpneſs away.

Pomegranate-Flowers ſtop Looſeneſs, Running of the Reins, Spitting of Blood, and is good for Ruptures.

The

The Rind of the Pomegranate is in Latin call'd *Malicorium*, *i. e.* the Hide of the Apple, becauſe this Rind is as hard as Leather. It is alſo nam'd *Sidium*, from the Fields of *Sidon*, where formerly they grew in great Numbers. It has the ſame Vertue with the Flower.

The Seed of the Pomegranates is aſtringent, or uſed in Injections.

The Sea-Pomegranate is a hard Body, and petrified, that grows on the Rocks, and in Colour and Shape like a Pomegranate.

Pomegranates in Latin are called *Mala punica*, *à puniceo colore*, from their red Colour. They are alſo nam'd *Granata*, *à granis*, becauſe they contain a great Quantity of Grains; or elſe *à Granatenſi in Hiſpaniis regno*, becauſe they grow in great Plenty in the Kingdom of *Granada* in *Spain*.

CHAP. XIV.

Of MELONS.

A *Melon* ought to be of a very pleaſant Smell, and exquiſite Taſte, freſh gather'd, and ripe enough; the Pulp ſhould be tender, ſoft, delicate, reddiſh or yellowiſh: In a word, 'tis the Taſte only that makes a Difference between good and bad *Melons*.

It cools and moiſtens, quenches Thirſt, and creates an Appetite: 'Tis ſaid, That the frequent Uſe of this Fruit will prevent the Stone in the Bladder and Kidneys.

It is windy, and ſometimes cauſes great Pains in the lower Part of the Belly; and therefore 'tis not good for thoſe who are ſubject to the Cholic: It is obſerv'd alſo, that the Uſe of theſe *Melons* cauſes Bloody-fluxes and Fevers, but more eſpecially Quartan Agues.

It contains much Phlegm, Oil, and eſſential and volatile Salt.

It agrees in hot Weather, with young Perfo[ns] that have a good Stomach, and are of a hot and b[i]lious Conftitution ; but 'tis pernicious to old Pe[o]ple, and to thofe that are phlegmatic and melanchol[y].

REMARKS.

The pleafant Smell and delicious Tafte of the *Mel[on]* indicate that a Part of its volatile Subftances are fo f[ar] freed from grofs Principles, as to form an agreeable Im[]preffion upon the Nerves of the Tongue and Smell. Thef[e] Qualities, which are the chief Graces of this Fruit, ar[e] to be met with in a larger Degree in the Melons tha[t] grow in hot Countries, than in thofe that are in col[d] ones. The Reafon is, becaufe the Heat of the Sun i[n] hot Climates has a greater Force, and is more powerfu[l] in exciting an internal Fermentation, whereby the Prin[]ciples of the Melons are raifed up, and feparate themfelves from the grofs Matters wherewith they are embaraffed.

The Quantity of the Phlegm with which the Melon abounds, renders it cooling and moiftening, becaufe it extends thofe Principles that are fharp and much agitated, from the Mafs of Blood, and difuniting the fame, hinders them from acting with fo much Violence as before. This fame Phlegm filled with an acid Salt, yet creates an Appetite, by pricking a little the Sides of the Stomach.

As for thofe Pains and other Inconveniencies caufed by the Melon in the lower Parts of the Belly, they proceed from a vifcous and acid Juice contained therein, which makes fo much the more Impreffion, fince by its Vifcofity it remains firmly fix'd to the Parts, and which by fermenting and growing more and more eager, waftes and corrupts the Aliments that pafs thro' the Places ; and thefe Aliments being afterwards conveyed into the Mafs of Blood, ferment it different Ways, and fo produce different Fevers.

Moreover 'tis this grofs Humidity that renders the Melon hard of Digeftion, and therefore you ought to drink Wine when you eat this Fruit ; for the Wine attenuating this Vifcofity, hinders it to produce fuch ill Effects.

The Seed of the Melon is one of the four grand cold Seeds, it is very lenitive, and they prefs an Anodyne Oil out of it.

The

The Melon in Latin, is called *Melo à* μῆλον, an *Apple*, becauſe in Shape 'tis like unto it.

CHAP. XV.

Of CUCUMBERS.

YOU muſt chuſe ſuch as are long, thick, full ripe, having a thin Rind, and full of white, juicy, and firm Pulp.

It moiſtens and cools very much, quenches Thirſt, allays the Sharpneſs of Humours, and too great Fermentation of the Blood, and provokes Urine.

They are ill of Digeſtion, and produce groſs and phlegmatic Humours.

They contain a little Oil, much Phlegm, and an indifferent Meaſure of eſſential Salt.

Cucumbers in hot Weather are proper for young Perſons of an hot and bilious Conſtitution; but weak and tender People, that have a bad Stomach, or are of a phlegmatic Temper, ought to abſtain from them.

REMARKS.

Cucumbers are Fruits much in Uſe for Food, they are uſually yellowiſh, ſometimes white, and at other times green. Theſe Fruits moiſten much, becauſe they contain a viſcous and thick Juice, very fit to qualify the over-violent Motion of the Humours. In the mean time, this Juice makes them hard of Digeſtion, becauſe they continue long in the Stomach, and that their Parts cannot be disjoined without Difficulty; and therefore they ought always to be well dreſs'd and ordered before they are eaten, that ſo this viſcous Phlegm wherewith they abound, may be the better digeſted; you may alſo mix

ſome other Things with them to help Digeſtion, ſuch as Onions, Salt, Pepper, and other Things of the like Nature.

We find a Number of Seeds in *Cucumbers*, which contain a ſweet oily Kernel, agreeable enough to the Taſte: This Seed is one of the four grand Cold Seeds, and much uſed by Phyſicians in Emulſions. It is al very qualifying, refreſhing, and moiſtning. It works likewiſe by Urine.

A wild *Cucumber* is very different from that uſed by us for Food, for it contains, a viſcous and very ſharp Juice; this Juice being thicken'd, is the *Elaterium* uſed in Phyſick, when you would effectually purge away thick Phlegm, and groſs and tartarous Humours.

They find in the Sea long and thick *Cucumbers*, like one's Fingers, who like the Land *Cucumbers* have little Boſſes or Knobs on the Surface of them; they grow upon Rocks, are hard and petrified; they are call'd *Sea-Cucumbers*.

Cucumber in Latin is call'd *Cucumis*, or *Cucumer*, *a Curvatura quaſi Curvimer*, becauſe the Stalks of this Plant are crooked.

CHAP. XVI.

Of PUMPKINS.

THERE are three Kinds of *Pumpkins*, that differ from one another only in outward Form; the firſt is cylindrical, and extraordinary both as to Length and Bigneſs; the ſecond like a Flagon, thick, round, and bellied; and the laſt of the Shape of a Bottle, with a big Paunch, and a narrow Neck; and contains alſo browner Seeds than the other Kinds. Your *Pumpkins* ought to be tender, freſh gather'd, light, and with a white and ſoft Pulp.

All the Kinds of *Pumpkins* are cooling, moiſtening, allay ſharp Humours, and quench Thirſt.

They

They are hard to be digested, weaken the Stomach, and cause Wind and Cholic.

Pumpkins contain much Phlegm, a middling Quantity of essential Salt, and a little Oil.

They agree in hot Weather with young bilious People, but Persons of a cold and phlegmatic Constitution ought to abstain from them.

REMARKS.

Pumpkins are large Fruits, fit to be eaten; and they also make use of them for Flagons, after the Pulp is taken out, and that they are dried; they grow easily in cold and moist Places, for they want nothing but viscous and gross Juices, which the Soil of those Places abundantly supplies them with.

Pumpkins are moistning and cooling, and qualify sharp Humours; because they contain a great many dull and viscous Parts, as we have observ'd, and such as are proper to produce these good Effects: These same Parts render the *Pumpkins* of difficult Digestion, weaken the Stomach, and cause Wind and Cholick.

They usually mix the *Pumpkins* with some Aromatic Herbs, such as *Parsley*, *Onions*, *Mustard*, *Pepper*, and several other sharp and volatile Things, fit to attenuate the viscous Phlegm of this Fruit in the Stomach.

They preserve *Pumpkins* with Sugar, in order to make them more pleasing to the Taste, and more wholesom. In short, they rarify their gross Substance by boiling them well; and besides, the Sugar, wherewith they are mix'd, gives them a little Sort of pricking Quality, that makes them less insipid to the Taste, and more easy of Digestion. Preserv'd *Pumpkins* may be used in Distempers of the Breast, in order to allay the Sharpnesses that are there.

Pumpkins contain a great many Seeds, which are flat, oblong, cover'd with a hard Rind that is a little woody, whitish or grayish. Under this there is a small sweet and very pleasant Kernel, which contains a great deal of Oil that may be easily press'd out of it, and is proper to soften the Skin, and make it more smooth. The Seed

of the *Pumpkin* is one of the four grand Cold Seeds; it is pectoral, works by Urine, cools and moistens much.

Pumpkin in Latin is called *Cucurbita*, *quasi Curvata*, because the Plant is naturally crooked, if it be not supported.

CHAP. XVII.

Of GOURDS.

YOU are to chuse such as are big, pulpy, firm, whitish or reddish, and of a sweet and agreeable Taste.

The Pulp of the *Gourd* moistens and cools, allays the Sharpness of Humours in the Breast, and qualifies the over-violent Motion of the Humours.

The *Gourd* causes Wind, and breeds gross Humours.

It contains a little Oil, much Phlegm, and an indifferent Quantity of Salt.

It agrees in hot Weather with young bilious People; but old Folks, and such as are of a weak Constitution, tender and phlegmatic, ought to abstain from it.

REMARKS.

Gourds or *Citruls* are cultivated in Gardens; they are very large Fruits with a hard Rind, and within contain a Pulp that is like enough to that of *Cucumber*; the inner Part whereof is of a soft Substance, wherein you will find oblong, large, black, ruddy, or red Seeds, cover'd with a hard Skin.

The Seed of the *Gourd* is one of the four grand Cold Seeds, it moistens, cools much, and is used in *Emulsions*, *Broths*, and *Decoctions*.

The *Gourds* do very near contain the same Principles as *Cucumbers*, and *Pumpkins*, and the ordering and Con-

texture

texture of their Parts are alike, and Virtues the ſame. We ſhall not explain here the Manner how they produce their good or ill Effects, ſince we have done that already, in ſpeaking of the other two in the foregoing Chapters.

It is ſaid that the *Gourds* of *Egypt* are incomparably bigger and larger than thoſe of *Europe*; *Bellonius* alſo aſſures us, that there are ſome of them ſo heavy, that a Camel cannot carry above five or ſix. Theſe *Gourds* contain a Liquor, which they mix with a little Roſe-water and Sugar, and thereof make a very pleaſant and cooling Drink.

Gourd in Latin is call'd *Citrullus, à Citreo colore,* becauſe when it is ripe, its Rind is of the Colour of a *Citron.*

CHAP. XVIII.

Of ORANGES.

THERE are two general Species of *Oranges*; one of which are bitter, acid, ſmall, yellowiſh and greeniſh, and have a very pleaſant Smell; the others are ſweet, larger than the bitter one, of a yellow gold Colour, and good Smell; the Diſtinction we have here in *England*, is *Seville* or *China Oranges*, but we will keep to our Author. They make uſe of theſe two Kinds in Foods; the bitter ones are more uſed in Phyſic than the ſweet; and both in the one and the other, you are to chuſe ſuch as are new, full of Juice, of an agreeable Smell, and thin-rinded.

The Rind of the bitter *Orange* is much uſed in Foods and Phyſic, and they make *Zeſts* (or what we call *Orange Peel*) of it: It is ſtomachical, exhilarates the Heart, and refreſhes the Brain; it promotes Womens Terms, revives the Maſs of Blood, and

and creates an Appetite; they alſo do preſerve the Rind of the Sweet *Orange*; but 'tis not ſo ſtomachical as the other.

The Juice of the ſweet and bitter *Orange* cools, moiſtens, allays Fevers, fortifies the Heart, and creates an Appetite.

The Rind of the bitter *Orange* heats much, and cauſes a ſtrong Agitation in the Humours, when uſed to Exceſs.

The Juice of the ſweet *Orange*, immoderately taken, weakens the Stomach, and cauſes Wind. As for the Juice of the bitter *Orange*, it ſometimes incommodes the Stomach and Breaſt, by a little too rough pricking of thoſe Parts.

The Rind of the bitter *Orange* contains much exalted Oil, and volatile Salt.

The Rind of the ſweet *Orange* does not abound ſo much with ſuch Principles.

The Juice of the bitter *Orange* contains much Phlegm and eſſential Salt, and a little Oil.

The Juice of the ſweet *Orange* contains much Phlegm, an indifferent Quantity of Oil, and of acid eſſential Salt.

The Rinds of the ſweet and bitter *Oranges* agree at all times, to all Sorts of Ages, to Perſons that have a weak Stomach, and thoſe of a phlegmatic and melancholy Conſtitution. As for the Juice of theſe Fruits, it is very good in hot Weather for bilious Perſons, and thoſe whoſe Humours are too ſharp, and too much agitated.

Remarks.

Oranges are brought from ſeveral Parts; the beſt and the moſt in Eſteem for a good Taſte, are thoſe which grow in hot Countries; not only becauſe the Soil of thoſe Places, having Store of exalted Sulphur, and volatile Salts in it, communicates a great Quantity of the ſame

to

to these Fruits, and gives them an agreeable Smell. But because the Heat of the Sun there digests, and more compleatly ripens their Juice, and gives them a more delicious Taste.

The Juice of the bitter *Orange* is sharp, because it contains much acid Salt in it, and that this Salt is a little embarass'd with the ropy Parts, which is the Reason that it communicates almost all its Acidity to the little nervous Fibres of the Tongue. As for the Juice of sweet *Oranges*, as it contains less Salt than that of the bitter one, and that this Salt is kept under by a great Quantity of oily Parts, it's easy to be understood, that it can make but a light Impression on the Parts it touches.

The Juice of the sweet *Orange*, and that also of the bitter one, produce almost the same Effects, as we have observ'd. However, in medicinal Things they prefer the Juice of the bitter *Orange* before the other, for cooling, and moistning, and mitigating Fevers, because this Juice has more of the Acid in it, and can more easily thicken the over-thin'd Liquors, allay their violent Motions, and keep down those sharp Humours that throw them into an extraordinary Fermentation.

They press out the Juice of the bitter *Orange*, and mixing the same with a little Sugar and Water, make a very pleasant Drink of it, which may be given to those that are feverish, in the hot Fit.

As for the making of *Orange-Peel*, they choose that Part of the Rind which is most outward, because 'tis that which contains the exalted Principles, that gives all the Vertue to this Rind.

Orange in Latin is call'd *Aurantium, ab aureo colore*, because the Rind of this Fruit is of a yellowish Colour like Gold. It is also, for the same Reasons called *Aureum Malum*, as appears by this Verse of *Virgil*;

Aurea mala decem misi, cras altera mittam.

CHAP. XIX.

Of the ORANGE-FLOWER.

YOU ought to chuse such as are white, fair, of an agreeable Smell, and fresh gather'd.

They kill the Worms, chear the Heart and Brain, help Womens Terms, strengthen the Stomach, and assist Digestion.

The immoderate Use of this hot Flower renders the Bile more sharp, and by that means may cause different Diseases.

It contains much exalted Oil, volatile Salt and Phlegm.

The *Orange-Flower* agrees at all times with aged, phlegmatic, and melancholy Persons; as also with those that have a weak Stomach, and do not easily digest their Food.

REMARKS.

The *Orange-Flower* is used in Food and Physic; they preserve it whole, and by distilling, extract from it a Liquor of a very pleasant Smell, and much used in Cordial, Hysteric and Cephalick Potions. Its pleasant Smell proceeds from those Sulphurs and Salts contained therein, which are elevated with the Liquor, and mix therewith. The *Orange-Flower* helps Digestion by its volatile Principles, which divide and attenuate the gross Parts of the Aliments. It also refreshes the Heart and Brain, and helps Womens Terms, because the same exalted Principles revive the Mass of Blood, increase the Quantity of Spirits, and rarify the viscous Juices which obstruct the Course of the Menstruous Humour.

CHAP.

CHAP. XX.

Of LEMONS.

YOU must chuse such *Lemons* as are ripe, large, of an aromatick and pungent Smell and Taste: They must not be eaten when fresh gather'd from the Tree, but you ought to tarry for some Time: The best are those that come from hot Countries.

The Rind of the *Lemon* being chew'd, makes the Breath sweet; and being taken inwardly, helps Digestion: It resists Poison, fortifies the Heart and Brain; and 'tis preserv'd in the same Manner as they do that of the bitter *Orange*.

The Juice of *Lemon* cools, quenches Thirst, resists Poison, allays the over-violent Motion of the Blood, and of other Humours, and is good for feverish Persons.

This Juice is hard of Digestion, causes Wind and Vapours; and for the Rind, it heats too much when used to Excess.

The Rind of the *Lemon*, and especially the outermost Part, contains much exalted Oil and volatile Salt.

The Juice of *Lemon* abounds in acid Salt and Phlegm, but contains little Oil.

The Juice of *Lemon* agrees in hot Weather with young bilious People; its Peel agrees with Folks at all times, provided it be used moderately, and for no other End than to help Digestion, and to animate the Blood and Spirits.

REMARKS.

The *Lemon Tree* is cultivated in hot Countries; its Leaves

Leaves are like that of *Laurel*, which made *Virgil* say,

——— *Si non alium jactaret odorem,*
Laurus erat.

Its Fruit, as well as the bitter *Orange*, contains two Parts of two different Vertues; I mean, its Rind or Peel, and its Juice. In short, one heats, and the other cools. It may likewise be said, that *Lemon* is much like unto the bitter *Orange*, by the Effects it produceth from its acid Taste and Principles; and therefore 'tis not necessary I should here dilate upon the Vertues of the *Lemon*, since I should but repeat what I have already said of bitter *Oranges*.

They usually mix the Juice of *Lemon* with Sugar, to make it the more agreeable, and less liable to produce ill Effects. The Sugar upon this Occasion operates so, as to bind up the ropy Particles of its Oil, the Acids of the *Lemon*, and to hinder its pricking the Stomach, or the other Parts of the Body too much.

They frequently make use of a *Lemon* stuck round with Cloves, to smell to, and to keep them from the Effects of a bad Air.

Lemon-Seed is used in Physick to kill and expel Worms; it is Cordial, and resists Poison.

Lemon in Latin is call'd *Citrum à* κίτρος, which comes from κέδρος, a *Cedar*, because the *Lemon* as well as the *Cedar*, is very odoriferous.

There is another Kind of *Lemon* which is not sharp tasted, but hath a sweetish but insipid Taste; it is larger than the other, and not so much used.

CHAP. XXI.

Of Citrons.

THERE are two Sorts of *Citrons*, viz. sweet and sour; the first are little used, unless it be for their Peel, which is preserv'd; but the other is much used.

You should chuse such as are ripe, good coloured, of

of a pleaſant Smell, like that of a *Lemon*; they muſt not be eaten, no more than *Lemon*, upon their being firſt gather'd from the Tree.

Citron-peel helps Digeſtion, gives a good Stomach, reſiſts Poiſon, and animates the Maſs of Blood and Spirits.

The Juice of the ſour *Citron* cools, allays the Heat of the Humours, creates an Appetite, ſtops Vomiting, promotes Urine, diſſolves the Stone in the Kidneys and Bladder, ſtrengthens the Heart, and reſiſts Poiſon.

This Juice incommodes the Stomach, cauſes the Cholic, and ſometimes very ſtrongly pricks the Parts it touches; but to avoid this Inconveniency, it ought to be mix'd with Sugar, that ſo it may be a little moderated in its Operation. As for the *Citron-peel* or Rind, it produces the ſame Accidents with that of the *Lemon*.

Citron-peel contains much exalted Oil, and volatile Salt. As for the Juice of *Citron*, it has much Phlegm and acid Salt, but little Oil in it.

The Juice of *Citron* agrees in hot Weather with young bilious People, and ſuch whoſe Humours are ſharp, and too much agitated; but it does not ſuit old Men at all. *Citron-peel* well preſerv'd, agrees at all times with any Age or Conſtitution, provided it be taken to help Digeſtion only, and to fortify the Stomach.

REMARKS.

The Tree that bears the *Citron*, is a Kind of a *Lemon-tree*, its Leaves and Flowers being altogether like unto thoſe of the true *Lemon-Tree*, and differs not from it any otherwiſe than in the Shape of its Fruits, which is but a little rounder than the *Lemon*, and whoſe Rind is a little thicker.

The ſour *Citron* is not only like *Lemon* in its external

Shape,

Shape, but also in its Principles, in the Disposition them and in its Virtues.

They make of Sugar, Water, and the Juice of t four *Citron*, a pleasant Liquor, commonly called *Len nade*. It's very cooling; they also prepare a Syrup the Juice of the four *Lemon*, which is much used Physic.

The Seeds of a *Citron* are bitter, and good, as well as those of *Lemon*, to kill Worms, and to keep off the Inconveniencies of a bad Air.

Citrons in Latin is called *Limones*, ἀ λειμῶν, a *Meadow*, because the *Citron-tree* in Colour is like a *Meadow*, or because its Fruit before it is ripe, has a verdant Colour.

CHAP. XXII.

Of GRAPES.

THERE are three Sorts of *Grapes*, viz. the white, the red, and the black; whether of the one or the other, you ought to chuse such as are of a sweet and agreeable Taste.

Grapes open the Body, create an Appetite, are very nourishing, excite Seed, and qualify the sharp Humours of the Breast.

The too frequent Use of *Grapes* brings the Cholic, and causes Wind, which produces the Spleen, and great Pains that arise therefrom.

This Fruit contains much Oil, Salt and Phlegm.

They agree with every Age and Constitution, provided they be not used to Excess. However, old People ought to abstain from them, for *Grapes* weaken them too much, and increase the Defluxion which their Age too frequently subjects them to.

REMARKS.

REMARKS.

A *Grape* before it comes to that Maturity whereby it is made pleaſant to the Taſte, paſſes thro' very different States; for at firſt the Fermentation of this Fruit being but juſt beginning, it appears harſh and ſtyptic, becauſe its active Principles, and eſpecially the Salts, are kept under, and as it were chain'd down by the earthy Parts, that they cannot but rake the Nerves of the Tongue after an unpleaſant Manner. The *Grape* in this Circumſtance is more aſtringent than in any other, by reaſon of the earthy Parts that are join'd and united to its Acids, in the Manner we have already mention'd.

When the Fermentation is grown a little ſtronger, the Salts inſenſibly free themſelves from the Fetters which held and fix'd them before; and now being no more ſo ſtrictly united to the Earthy Parts, they can impart a good Part of their Acidity to the Tongue, The *Grape* in this State is not ſo aſtringent as it was, tho' it be ſo ſtill in ſome Meaſure; not only upon the Account of the Acids it contains, but alſo becauſe theſe ſame Acids are not altogether freed from the earthy Principles.

Laſtly, the Fermentation continuing more and more to attenuate and take away the Principles of the *Grape*, cauſes its oily Parts, which before were fix'd by the earthy ones, to get the Aſcendant, and uniting cloſely with the Salts, diveſt them of one Part of their Activity and Force, and ceaſe not to tickle the nervous little Fibres of the Tongue by its moſt ſubtile Points. The *Grape* has then a ſugar'd and agreeable Taſte, and is in its full Ripeneſs. The Principles of this Fruit are alſo ſubject to ſeveral other Alterations; when after the *Grape* has been preſs'd, they let it ferment a-new to make Wine of them. We ſhall ſpeak of this Fermentation, when we come to treat of Drinkables.

The ripe *Grape*, which before was aſtringent, becomes of a ſoftning and laxative Nature; the Reaſon thereof is, that then it contains more watery Parts than at other Times, and that its oily Principles being not detain'd by other groſs Principles, are alſo in a better Condition to looſen the Fibres of the Stomach and Bowels, and to dilate the Excrements contain'd therein.

A

A ripe *Grape* is pectoral, and very nourishing, by its oily and balsamic Parts, that are proper to qualify the sharp Salts that prick the Breast, and to unite with the solid Parts that want recruiting.

Young Foxes grow very fat in Autumn, in those Places where there are Vines, and their Flesh at this Time is tender, delicate, and good Meat. But it is observable, that when the Vintage is over, and that these little Animals can find no more *Grapes*, they grow lean, and their Flesh loses the good Savour it had before. There are also many other Animals who grow fat in Grape-time, which shews this Fruit is very nourishing.

The *Grape* contains a viscous Phlegm, which fermenting and rarifying itself in the Stomach and Entrails, causes Wind and the Cholick, and therefore it ought to be moderately taken.

They dry *Grapes* in the Sun and Oven, for the preserving of them, and they call them in *Latin Uvæ passæ*, or *Passulæ*; the large ones they name *Uvæ Damascenæ*, and the smaller Sort *Uvæ Corinthiacæ*. Dry *Grapes* are more wholesome than others; because they are divested of the viscous Phlegm which they had in them before.

They preserve green *Grapes* to make them more pleasant, and that they may keep them the longer. This Comfit is cooling and moistening.

They also of the Juice of green *Grapes*, Water and Sugar, make a cool Drink, which is not used but in excessive Heats.

When in the Spring they prune the Top of the Vines which are in the Sap, there is a Liquor which naturally distils from them, that being drank, is opening, detersive, and good for the Stone and Gravel; and it clears the Eye-sight, if you wash the Eyes therewith.

A Vine in *Latin* is call'd *Vitis*, *a Vieo*, *flecto*, because it is pliable, and twists itself about the Stocks or neighbouring Plants.

CHAP.

CHAP. XXIII.

Of MULBERRIES.

THERE are two Sorts of *Mulberries*, the white and the black, the firſt of which is not uſed in Foods; as for the other, they are much in uſe: You ought to chuſe ſuch of them as are big, plump, full ripe, gather'd before Sun-riſing, of a ſweet and agreeable Taſte, and ſuch as have not been injur'd by ſome little Animals.

They are good to qualify the ſharp Humours in the Breaſt, to quench Thirſt; to allay Evacuations upwards and downwards, caus'd by ſharp Humours; they create an Appetite, and excite Spitting; they are deterſive and aſtringent before they are ripe, and made uſe of in Gargariſms, for Diſtempers in the Throat.

They are windy, and thoſe that are ſubject to the Cholic, ought not to make uſe of them.

Mulberries contain much Oil, Phlegm, and eſſential Salt.

They agree in hot Weather, with young bilious and ſanguine People.

REMARKS.

Mulberries when they are but young grown, are bitter and harſh, and afterwards become ſweet and pleaſant, for the ſame Reaſons we have already given in the Chapter of *Grapes*, which at firſt are harſh, and afterwards acquire a ſweet Taſte.

It is ſaid, that white *Mulberries* came originally from a common *Mulberry* being grafted on a white *Poplar*. Theſe *Mulberries* have a Kind of a Honey, inſipid and diſagreeable Taſte, and therefore they are not uſed in Foods.

Foods. As for the black *Mulberries*, they are much in Vogue, becauſe of their delicious Taſte, they are full of ſweet Juice, and dye of a Blood Colour; this Juice is pectoral and moiſtening, and allays immoderate Evacuations caus'd by ſharp Humours, becauſe they contain many oily Parts that are proper for producing theſe good Effects.

The Poets gave the *Mulberry-Tree* the Epithet of *Prudent*, becauſe it does not begin to bud 'till the Sharpneſs of the Winter is quite gone. In ſhort, it does not bud 'till the Month of *May*, and bears not Fruit 'till *Auguſt* and *September*. *Horace* makes an Elogy upon *Mulberries*, and recommends the gathering of them before Sun-ſet:

——Ille ſalubres
Æſtates peraget, qui nigris prandia moris
Finiet ante gravem, quæ legerit arbore ſolem.

The Bark and Root of the *Mulberry-Tree* is deterſive and opening.

A *Mulberry* in *Latin* is call'd *Morum*, *à* μαυρός, *niger*, *black*, becauſe 'tis commonly black.

CHAP. XXIV.

Of the SERVICE, *or* SORB-APPLE.

YOU ought to chuſe ſuch as are big, full ripe, well taſted, and of an agreeable Smell.

Sorb-Apples are aſtringent, good to ſtop Vomitting, Bleeding at the Noſe, and Diarrhœas: They alſo create a good Stomach.

The immoderate Uſe of the *Sorb-Apple* produces a Quantity of groſs and tartarous Humours; and oftentimes cauſes Gripes and the Cholic.

They contain much Oil, eſſential Salt, united with ſome earthy Parts, and Phlegm.

They agree in the Winter with young bilious People,

People, and thoſe that have a weak Stomach, provided they uſe them moderately.

REMARKS.

The *Sorb-Apples* do not ripen upon the Trees, as other Fruits do, but they muſt be gather'd in *Autumn*, and ſpread upon Straw, where after they have lain for ſome Time, they alter very much in their Conſiſtence and Taſte; for from being hard, bitter, and unpleaſant, they become ſoft, ſweet, and delicious.

Service-Apples are aſtringent, becauſe they contain groſs and tartarous Parts, which fix and embaraſs the ſharp and over-thin Humours, that cauſes Diarrhœas, Vomitings, and Bleeding.

The immoderate Uſe of this Fruit is often pernicious, becauſe that being endued with a groſs and earthy Juice, as we have before obſerv'd, it alſo produces many groſs Humours. Beſides, this Juice continuing to ferment a great while in the Stomach and Bowels, grows eager, pricks the Fibres of thoſe Parts, and cauſes the Gripes, and Cholic.

If you extract the Juice of the *Sorb-Apple*, and leave it to ferment for ſome Time, it becomes vinous, and like *Perry*. We ſhall in the Place where we treat of Drinkables, ſhew how this vinous Taſte is produced.

The *Sorb-Apple* in Latin is called *Sorba*, from *Sorbere* to ſwallow, becauſe theſe Fruits when ripe, are ſoft and eaſy to ſwallow.

CHAP. XXV.

Of MEDLARS.

YOU are to chuſe ſuch as are big, full ripe, with a tender Pulp, and ſweet and agreeable Taſte.

They prevent Drunkenneſs, ſtop Looſeneſs, ſtrengthen

ſtrengthen the Stomach, and hinder Vomiting: Their little Stones are uſed in aſtringent Compoſitions for the Belly, and are opening by Urine: They are alſo eſteem'd to be good for diminiſhing and expelling the Stone out of the Kidneys and Bladder.

Medlars eaten to Exceſs do not eaſily digeſt; they incumber the Stomach, and hinder the Digeſtion of other Aliments.

They contain much Oil, earthy acid Salt, and Phlegm.

In Winter they agree with young People of a bilious Nature, and ſuch as have a weak Stomach.

REMARKS.

There is a great Likeneſs between *Medlars*, and *Service-Apples*, for both of them ripen in the ſame Manner, and have very near the ſame Vertues. In the mean time *Medlars*, which contain Principles that are more united with the earthy Parts than *Sorb-Apples*, are alſo more aſtringent.

The riper *Medlars* are, the more they loſe their aſtringent Virtue; the Reaſon is becauſe according to the Meaſure they ripen, their Salts get the Aſcendant, and free themſelves from the earthy Parts that do detain them, and that do not a little contribute to their Auſtringency. Again, the Juice of the *Medlars* when they are green, is thicker and groſſer than when they are ripe; and laſtly, fitter to give a Conſiſtency to the Liquors, and put a Stop to their over-violent Motion.

The Leaves and Flowers of a *Medlar* are aſtringent and deterſive, and are made uſe of in Gargariſms, for Inflammations in the Throat.

The *Medlar* in Latin is call'd *Meſpilus*, and alſo *Tricocum, quaſi trioſſum*, becauſe they contain'd but three Kernels, tho' uſually they have four or five.

CHAP.

CHAP. XXVI.

Of NUTS.

YOU are to chuſe ſuch as are large, ripe, freſh and not rotten.

Nuts kill the Worms, and are look'd upon to be good againſt Poiſon, to provoke Wind and Sweat. From dry *Nuts* they extract an Oil, which have the Virtue to clear, digeſt, and fortify the Nerves, to expel Wind, and to cure the Gripes in Women newly lain in.

The Uſe of *Nuts*, eſpecially dry ones, incommode the Throat, the Tongue, and the Palate: *Nuts* are alſo hard of Digeſtion.

They contain much Salt, Oil, and earthy Parts.

They agree with old People, and thoſe of a phlegmatic and melancholy Conſtitution.

REMARKS.

Nuts taſte well enough when they are freſh, but as they grow old, ſo they become oily, and alſo diſagreeable to the Taſte, and prejudicial to Health. In ſhort, as they dry up, ſo they loſe the watry Moiſture that ſerves to diffuſe the ſharp Salt which is naturally to be met with in *Nuts*, and which afterwards growing more active and pungent, produce many ill Effects, by pricking the Parts they come at.

Dry *Nuts* are yet more hard of Digeſtion, becauſe their Pulp is become ſolid, compact, and ſo united in its Parts, that it will not without much Difficulty ferment in the Stomach.

A *Nut* is cover'd with two Rinds, the one, which is call'd the Husk, is as it were fleſhy, green, and uſed by Dyers; the other is hard and woody: this is that which is next to the *Nut* itſelf, and they commonly call it the Shell.

Shell. Those two Rinds are sudorific and drying; they use the last with *Sarsaparilla*, and *Guaiacum*, in Diet-Drinks.

Preserv'd *Nuts* are very agreeable and wholesom; they fortify the Stomach, give a good Appetite, correct Stinking Breath, and provoke Seed; but they do not produce those ill Effects which dry *Nuts* do, because the Sugar hath allay'd and embarass'd their sharp Salt.

They take the principal Ingredient of the Antidote us'd by *Mithridates* against Poison to be *Nuts*, to which a few other Things were added.

They also say that *Galen* prepar'd his *Diacaryon*, or *Dianucum* of the Juice of *Nuts*, with which he mix'd some Honey, to make the Composition agreeable.

The *Nut-tree* and *Nut* are in Latin call'd *Nux*, *à Nocere*, to hurt, and that for several Reasons: First, because the Nut produces many ill Effects, as we have before observ'd. Secondly, beause the Smell of the *Nut-tree* causes the Head-ach, and makes many People giddy; and lastly, because 'tis observ'd that Plants grow but indifferently under the Shade of the *Nut-tree*; wherefore they are usually planted in remote or By-Places, according to the following Lines:

Me, sata ne lædam, (quoniam sata lædere dicor,)
Cultus in extremo margine fundus habet.

The *Nut* is also call'd *Juglans*, *quasi Jovis Glans*, because that in ancient Times People fed upon *Acorns*; but afterwards having found out the *Nut*, which is more pleasing to the Taste than an *Acorn*, they honoured it with the Name of *Jupiter's Acorn*.

Lastly, the *Nut* is also nam'd *Nux Regia*, because the *Nut-tree* was brought from *Persia*, by the Kings of *Rome*, and cultivated in several other Places.

CHAP.

CHAP. XXVII.

Of Filberts.

YOU are to chuſe ſuch as are large, full grown, and each having a Kernel that is almoſt round, reddiſh, full of Juice, of an excellent Taſte, and not Worm-eaten.

Filberts are more nouriſhing than *Nuts*; they are pectoral, binding in Reſpect of a Stool, but work by Urine.

They are windy, and hard of Digeſtion.

They contain a middling Quantity of volatile and eſſential Salt, much Oil and earthy Parts.

The moderate Uſe of this Fruit agrees at all times with every Age and Conſtitution, provided there be a good Stomach.

Remarks.

The *Filbert* is a Fruit well known, they are of a different Bigneſs, grow upon a common Shrub in Hedges and Woods, and the ſame is alſo planted in Gardens.

Filberts as well as *Nuts* contain a great Quantity of Oil, and the ſame is eaſily extracted. In the mean time *Filberts* have a more agreeable Taſte than *Nuts*, becauſe their Salts is not ſo ſharp as that of *Nuts*, and that 'tis alſo cloſely united to the oily Parts.

Filberts are pectoral, and nouriſhing, becauſe of their oily Parts; they alſo are of a binding Nature, by reaſon of their earthy Principles, which communicate a greater Conſiſtence to the Liquors, and ſwallow up the over-abundant Moiſtures that looſen the ſolid Parts. In the mean while they are hard of Digeſtion when immoderately uſed, becauſe of their ſolid and earthy Subſtance.

The Husks or Covers of the *Filberts* are aſtringent, and proper for binding the Body, but provoke Urine.

They

They cover *Filberts* with Sugar, and make Comfits of them of an excellent Taſte: they are commonly uſed for a *Deſſert*, and help Digeſtion.

The *Filbert Tree* is in Lattin called *Corylus*, *à* κάρυα, *Nux*, a *Nut*; as much as to ſay a ſmall *Nut*.

Filberts in Latin are nam'd *Avellanæ*, *quaſi Abellinæ*, a Name taken from a Town in *Campania*, formerly call'd *Abella*, where theſe Trees were very common.

They were alſo called *Ponticæ*, becauſe that according to the Account given by *Pliny*, they were firſt brought from *Pontus*.

CHAP. XXVIII.

Of ALMONDS.

THERE are two Sorts of *Almonds*, viz. the ſweet and the bitter, each of which have their peculiar Virtues. You ought to chuſe ſuch as are new, large, plump, of an high Colour, and ſuch as have not been rotted by the Weather, and have grown in hot Countries.

Sweet *Almonds* are very nouriſhing, qualifying, and pectoral; provoke Spitting, cauſe Sleep, increaſe the ſeminal Powers, and are opening.

Bitter *Almonds* are deterſive, attenuate and rarify the groſs and viſcous Humours, provoke Urine, and are much uſed in Phyſic.

Sweet and bitter *Almonds*, when dry, are hard of Digeſtion, continue long in the Stomach, and cauſe Pains in the Head.

Sweet *Almonds* contain much Oil, but little Salt and Phlegm.

Bitter *Almonds* contain more Salt in them than the ſweet ones, much Oil, and a little Phlegm.

Both the one and the other agree at all times to every Age, and all Sorts of Conſtitutions, provided they be moderately uſed.

REMARKS.

Almonds are Fruits much uſed in Foods, but ſweet *Almonds* are more than the bitter ones; both the one and the other grow upon a Tree, in Latin called *Amygdalus*, an *Almond-Tree*, which is cultivated in Gardens; its Leaves are ſo like unto thoſe of the *Peach-Tree*, that they can hardly be diſtinguiſhed one from another. Their Flowers do alſo much reſemble thoſe of the *Peach-Tree*, with this Difference, that they are more whitiſh, and not purgative.

After your *Sweet Almonds* are bruiſed and ſteeped in Water, they ſqueeze a milky Juice out of them, which is given to lean, conſumptive and pleuritic People, and does them a great deal of Good; the Reaſon of which is, becauſe the Milk contains a great many oily, balſamic and embaraſſing Parts, fit for nouriſhing and reſtoring the ſolid Parts, moderating the violent Motion of the Humours, and allaying their Sharpneſs.

The Difference of Taſte between the ſweet and bitter *Almonds* proceeds, in that there is leſs Salt in the ſweet ones, and that this Salt is perfectly confined and coop'd up by the ropy Parts, inſomuch that it can make but a very ſlight Impreſſion upon the Tongue.

The bitter ones, on the contrary, contain much ſharp Salt, which being but half embaraſs'd with the oily Parts, cauſe a ſtronger but more diſagreeable Senſation, &c. this Salt alſo makes the bitter *Almonds* deterſive, opening, and capable of rarifying groſs and viſcous Humours.

It is ſaid bitter *Almonds* poiſon Foxes and Poultry; they are alſo reckoned good to prevent Drunkenneſs. *Plutarch* upon this Occaſion tells a Story of a certain Phyſician, who lived with *Druſus*, the Son of the Emperor *Tiberius*, and who by the Uſe of bitter Almonds became ſo great a Drinker, that he was never made drunk, and out-did all that liv'd in his Time that Way.

They extract from ſweet and bitter Almonds an Oil much uſed in Phyſick. It is obſerv'd that that of the bitter Almonds grows not ſoon rank, and will keep longer than that of ſweet Almonds; the Reaſon whereof is,

that the bitter Almonds being endued with more Salt than the ſweet ones, their Oil is alſo better and leſs ſubject to ferment and corrupt.

They put Sugar to ſweet Almonds to preſerve them, and then they are very pleaſant, and uſually ſerved in *Deſſerts.* They alſo bray ſweet Almonds, and mix this Paſte with Sugar and Roſewater, and this they make in Macaroons. Laſtly, Almonds make up a Part of ſeveral delicious Dainties, too long here to be deſcribed.

CHAP. XXIX.

Of PISTACHOES.

YOU are to chuſe thoſe *Piſtachoes* that are heavy, very full, new, of a pleaſant Smell, and good Taſte.

Piſtachoes are of a moiſtning and pectoral Nature; they fortify the Stomach, create an Appetite, and augment the Seed; they are opening, and very wholeſom for lean Perſons, and ſuch as have a Pain in the Reins of the Back.

The immoderate Uſe of *Piſtachoes* heats too much, cauſes Dizzineſs, and Pains in the Head.

They contain a little volatile and eſſential Salt, and much Oil.

They agree at all Times, with every Age and Conſtitution, provided they be moderately uſed.

REMARKS.

Piſtachoes, in Latin *Piſtacia, Phiſtacia*, or *Fiſtici*, are a Fruit both as to Bigneſs and Shape much like a green Almond, they are ſent dry'd into *Europe*, out of *Perſia, Arabia, Syria*, and the *Indies*. *Pliny* reports that *Vitellius* was the firſt that brought them out of *Syria* into *Italy*, as *Flaccus Pompeius* a *Roman* Knight was alſo the firſt that

that carried them into *Spain*. They grow in Bunches upon a Kind of *Indian Turpentine-Tree*, deſcribed by *Theophraſtus*.

This Fruit has two Rinds, the firſt is tender, and of a greeniſh Colour, mixed with red; the ſecond is white, hard, and brittle. Its Almond is of a green Colour, intermix'd with red within, and green without, and of a very agreeable Taſte.

Piſtachoes are moiſtning, pectoral, and good for phthiſical and nephritic Perſons, becauſe of their oily and balſamic Parts, that are proper to produce good Effects. They likewiſe fortify the Stomach, create an Appetite, and improve Seed, becauſe they contain ſome volatile Salts, which communicate a ſweet and agreeable Heat into thoſe Parts they touch. When *Piſtachoes* are uſed to Exceſs, they heat too much, and cauſe other ill Accidents, becauſe the Heat excited by their volatile Salts, is augmented in Proportion to their Quantity, and afterwards incommodes the Party.

Confectioners after they have well cleaned the *Piſtachoes*, preſerve them with Sugar, and then they have an excellent Taſte.

CHAP. XXX.

Of PINE-APPLES.

YOU are to chuſe ſuch as are large, white, tender, pleaſing to the Taſte, and new; for when they grow oldiſh, they acquire an inſipid and oily Taſte.

They are very nouriſhing, allay the ſharp Humours in the Breaſt; and are good for phthiſical and conſumptive People; they qualify the Heat of the Urine, occaſioned by ſharp and pricking Humours, and they increaſe Milk and Seed.

They are hard of Digeſtion, and produce many

groſs Humours, and therefore ought to be moderately uſed.

They contain much Oil, and but little Salt.

They agree at all times, with young Men of a dry and bilious Conſtitution.

REMARKS.

Pine-Fruits in Latin called *Strobili*, or *Pinei*, or *Nuces Pinæ*, or *Coccali*, are bony oblong Shells, wrapt up in a thin light and reddiſh Skin, each of which incloſes an oblong, half round, white, tender and well-taſted Almond. Theſe Shells are found in the ſcaly Pine-Apple, and cannot be ſeparated from the ſame, without heating them in an Oven; but then they open of themſelves, and diſcover the Shell contained therein.

The beſt of this Sort of Fruit comes from hot Countries, ſuch as *Catalonia*, *Provence*, and *Languedoc*.

Theſe Fruits by their oily Subſtance ſupply the Blood-Veſſels with a chilous Juice, fit for reſtoring the ſolid Parts, allaying the Sharpneſs of the Humours, and increaſing Milk. In the mean time this Fruit having a Pulp that is ſomewhat ſolid, is not ſo eaſy of Digeſtion, and produces many groſs Humours.

You may from *Pine-Leaves* extract an Oil which is pectoral, and ſoftning.

Confectioners preſerve them with Sugar, after they have for ſome Time ſuffered them to be heated in order to ſcour them.

CHAP. XXXI.

Of CHESNUTS.

THERE are two Sorts of *Cheſnuts*, viz. wild and garden ones; the laſt are larger and better taſted than the other. You ſhould, in reſpect

to both Kinds, make choice of the largeft you can get, fuch as are plumpeft and moft pulpy.

They are very nourifhing and aftringent; their Rind is made ufe of to ftop the Whites in Women.

Chefnuts are hard of Digeftion, produce grofs Humours, and caufe Wind.

They contain a little Salt, much Oil and Earth.

They agree in cold Weather with young bilious People, and thofe who have a good Stomach; but melancholy and old Perfons, as alfo thofe who abound with grofs and tartarous Humours, ought to abftain from them.

REMARKS.

Chefnuts are Fruits that grow plentifully in feveral Places, and ferve to feed a World of People; they are covered with a hard Skin, and guarded on all Sides with Points. This Skin and Shell opens into three or four Parts, as foft within as Silk, and contains one or more *Chefnuts*. Thefe Fruits when they are large, are by the *French* called *Marons*, moft of which are brought from *Vivares*, and *Limofin*.

Chefnuts are very nourifhing, by reafon of the oily Parts which they contain; they are alfo aftringent, becaufe of their grofs, earthy and unrarified Subftance, which fixes and ftops the violent Motion of the Humours; this fame Subftance renders *Chefnuts* hard of Digeftion, apt to produce grofs Humours, and caufe Wind; for which Reafon they ought always to be well dreft and order'd, before they are ufed, and mixed with fome things which may promote Digeftion in the Stomach.

After you have gather'd your *Chefnuts*, they fhould be kept for fome time before you eat them, for they will be thereby better relifhed, and more wholefome, becaufe of a fmall Fermentation wrought therein, which a little elevates the Parts of the *Chefnuts*, and makes them more eafy of Digeftion.

They make in thofe Countries where no Corn grows, Bread of *Chefnuts*, which they firft dry, and then reduce

it to Meal; this Bread is lumpiſh, heavy, and hard of Digeſtion.

Cheſnut in Latin is called *Caſtanea*, from *Caſtanum*, a Town in the Province of *Magneſia*, from whence *Cheſnuts* were formerly brought. *Galen* in his Second Book of the Nature of *Aliments*, reckons *Cheſnuts* in the Number of *Acorns*, and one of the firſt Claſs among them. *Theophraſtus* and *Dioſcorides* call it Διὸς βάλανος, i. e. *Jupiter's Acorn*.

CHAP. XXXII.

Of OLIVES.

YOU ought to chuſe ſuch as are large, pulpy, well preſerved and taſted, and thoſe that have been cultivated in hot Countries.

They create an Appetite, fortify the Stomach, diſſolve and expel the viſcous and groſs Humours fix'd there, repreſs Reachings, and are a little nouriſhing.

They produce no ill Effects, unleſs they are uſed to Exceſs.

They contain much Oil, Phlegm, and eſſential Salt.

They agree in cold Weather with any Sort of Age and Conſtitution, provided they are good, and well preſerved.

REMARKS.

Olives are oblong or oval and juicy Fruits, larger or ſmaller, according to the Country they grow in; Care muſt be taken to gather them before they are ripe, and then they have a harſh bitter Taſte not to be endured, becauſe their Salts are clogg'd and ſwallow'd up by the earthy and groſs Parts.

Olives are preſerved with Water and Salt, and then they

they become pleasing to the Taste; the Reason is, because the Liquor of Brine causes a little Fermentation in the *Olives*, by the Help thereof the Salts free themselves by degrees of the earthy Parts that do retain them; and afterwards with more Lightness and Delicacy prick the nervous Fibres of the Tongue.

The Brine produces another good Effect in the *Olives*; for by its saline Parts it stops up the Pores of this Fruit, and prevents the Air from entering too much into it, and thereby cause a considerable Fermentation therein, which destroys the Fruit, and soon rots them.

Olives well preserv'd create an Appetite, by gently pricking the Sides of the Stomach, not only by their acid Salts, but also by those communicated to them by the Pickle. They also bind up and fortify the Stomach by their earthy Parts, which swallow up the over-abounding Moistures that relax the Fibres of that Part.

The *Picholines* are *Olives* cut in several Places, and then steeped in Pickle; they are sooner in a Condition to be eaten than others, because that by the Help of the Incision made in them, the Brine or Pickle is sooner and more effectually communicated to their whole Substance.

Oil of *Olives* is much used in Aliments; it's of a qualifying, mollifying, anodyne, dissolving and detersive Nature, good for the Cholic and the Bloody-flux, and is prepared in this Manner.

They get together in *November*, or *December*, a great Quantity of full-ripe *Olives*, and lay them by for a Time in some Corner of the House, where they are heated, and thereby become purified of their watry Moisture; then they grind them in a Mill, and put them into Rush or Palm Frails, placed on the Top of one another Press-ways, and the first Oil that comes from them, is called *Virgin's Oil*.

They sprinkle the *Olives* with warm Water, and by pressing them a-new, and still the more, there comes a good Oil from them.

This done, they stir the *Olives* again, and sprinkle them with hot Water, from which, thus ordered, there proceeds another Oil full of Dregs, and not so good as the rest.

These Oils are easily separated from the Water, because they swim a top; but they send a Kind of Lees to the Bottom, which the Ancients called *Amurca*.

Those *Olives* of which you design to make Oil, must ripen 'till they are even rotten; and the Reason is, because the sulphurous Parts in them have had Time to disengage themselves from those gross Principles, which before fixed them, which we know by the sweetish and oily Taste that then they had. They also let them ferment for some time before they press them, that so those sulphurous Parts may free themselves, and be more fully separated from the watry and saline Parts, with which they were united in the Fruits. Here it is to be observed, that you cannot extract a Drop of Oil from green Olives, but only a viscous Juice, because their oily Principles are very strictly united with their other Principles.

The Leaves of the *Olive-Tree* are astringent, and fit for to stop the Bleeding of the Nose, and Looseness.

There are certain wild *Olive-Trees* that grow near the Red Sea, from which there sweats out a Gum that stops Blood, and cures Wounds.

The *Olive Tree* in Latin called *Olea*, comes from the *Greek Word* ἐλαια, which also signifies the same Thing.

CHAP. XXXIII.

Of Dates.

YOU ought to chuse such as are new, large, sweet, full of Juice, yellow, ripe, of a firm Pulp, that is, easily separated from its Stone or Kernel, and has not been worm-eaten; those are the best that come from the Regency of *Tunis* and *Barbary*.

Dates are of a moistning and qualifying Nature, very nourishing, stop a Cough, are a little detersive, astringent,

aſtringent, and proper for the Diſeaſes of the Throat; they are look'd upon to be good for ſtrengthning a Child in the Mother's Womb.

They produce a great many ill Humours, and therefore thoſe who feed upon them become full of the Scurvy, and ſoon loſe their Teeth; they are hard of Digeſtion, and cauſe Obſtructions in the Bowels.

They contain much Oil, Phlegm and eſſential Salt.

They agree at all times with any Age, and with all Sorts of Conſtitutions, provided they be moderately taken.

REMARKS.

Dates are oblong, round, pulpy, yellow Fruits, a little more thick than long, and agreeable to the Taſte. It contains a very hard, long, round, or greyiſh Stone or Kernel, wrapt up in a fine thin and white Skin; they grow upon a large Tree, in Latin called *Palma*, and in Engliſh the *Palm-Tree*.

Theſe Fruits are not much uſed amongſt us, ſave in Phyſic; but they are much eaten in *Syria*, *Egypt*, *Africa*, and the *Indies*: they never become ſweet in thoſe Parts of *Spain* that border upon the Sea, but retain an unpleaſant and harſh Taſte. Some Authors report, that ſeveral of the Eaſtern People have made Bread and Wine of *Dates*.

Dates conſiſt of many oily and embaraſſing Parts, which render them moiſt, nouriſhing, and proper to allay the ſharp Humours in the Breaſt, and ſtop *Coughing*: they are alſo deterſive, aſtringent, and good for Diſtempers in the Throat, becauſe they contain a groſs and earthy Juice, full of eſſential Salts, and capable to produce good Effects.

The *Date-Tree* in *Latin* is called *Dactylus*, becauſe in Shape 'tis much like one's Finger, named δάκτυλος in *Greek*.

It is alſo in *Latin* call'd *Phœnicobalanus*, which is

compounded of φοίνιξ *Palma*, a *Palm-Tree*, and *Balanus*, an *Acorn*, *i. e.* a *Palm-Acorn*.

The *Palm-Tree* in *Latin* is named *Palma*, *à* παλάμη, *manus*, a Hand, becauſe the Leaves of this Tree are like an open Hand.

CHAP. XXXIV.

Of CAPERS.

YOU are to chuſe ſuch as are green, tender, well pickled, and of a good Taſte.

They are opening, provoke Womens Terms, and are good for ſuch as are troubled with Aſthmas, the Spleen, and Obſtructions in the Bowels; they create an Appetite, fortify the Stomach, kill the Worms, and increaſe the Seed.

Capers, if uſed moderately, do no Miſchief; but when taken to Exceſs, they heat, and a little too much rarify the Humours.

Capers contain much eſſential Salt, and a little Oil.

They agree in cold Weather with old People, of a phlegmatic and melancholy Conſtitution.

REMARKS.

Capers are a Sort of Tufts or Flowers, that grow on the Tops of ſome particular Branches of the *Caper-Tree*. When they have attain'd to ſuch a Bigneſs, then they gather and preſerve them with Water and Salt. If you ſhould tarry longer before you gather them, they'll open into a white Flower with four Leaves, in the Form of a Croſs, and then cannot be preſerved.

Preſerved *Capers* are much uſed in *Ragous*, rather for Sauce than Food; they are preſerved for two Reaſons. In the firſt Place, in order to diveſt them of that unplea-

ſant

ſant Taſte they have; and ſecondly, that they may be the longer kept. We have already given an Account how the Salt produces thoſe good Effects, when we ſpake of *Olives*.

The chief Virtue of *Capers* conſiſts in the eſſential Salt which they contain, which being endued with much Motion and Solidity, makes its way thro', by bruiſing and attenuating the groſs Things that obſtruct their Motion.

The Bark of the *Caper-Tree*, and that of its Root alſo are uſed in Phyſic; they have the ſame Virtue, and contain the ſame Principles as *Capers*.

The green Flowers of *Spaniſh* Broom being preſerved as *Capers* are, have very near the ſame Taſte, and produce the ſame Effects.

Capers in *Latin* are called *Cappares*, *à Capite*, a Head, becauſe they reſemble ſmall Heads.

CHAP. XXXV.

Of Beans.

THERE are two Kinds of *Beans*, viz. the Garden and Field *Bean*; the firſt are flat, ſometimes bigger and ſometimes ſmaller, uſually of a whitiſh Colour, and ſometimes of a red Purple: They are contained, to the Number of five, in a thick, long, pulpy Cod, made up of two Sides; the other *Beans* are oblong, blackiſh, whitiſh, or yellowiſh, and growing, as well as the other, in Cods, but they are ſmaller, and of a rounder Form. You are to chuſe, of either Kind, ſuch as are tender, well grown, unſpotted, and that have not been worm-eaten.

Beans cauſe Sleep, allay the Sharpneſs of Humours provoke Urine, remove the Megrim, and are very nouriſhing; they are deterſive and binding,

when taken in Decoctions; they alſo make Flower of them, which is uſed in Cataplaſms, for diſſolving, ſoftning, digeſting, and forwarding Suppuration.

Beans are windy, and cauſe the Cholic.

They contain much Oil, and eſſential Salt.

They agree at all times with young bilious Perſons, and thoſe who have a good Stomach.

REMARKS.

Beans are a Pulſe much uſed for Food; they contain oily and balſamic Juice, which promotes Sleep, by embaraſſing the Animal Spirits a little, and throwing them into a Kind of Repoſe. This Juice is alſo proper to give good Nouriſhment, and to allay the Head-ach, by ſoftening the ſharp Humours that cauſe them.

In the mean Time *Beans* are ſomewhat of a viſcous Subſtance, which when it ferments and rarifies in the Bowels, ſometimes cauſes Wind and Cholic.

They dry *Beans* in order to keep them the longer, but they have not ſo good a Taſte as they had before; and that, in all Probability, becauſe in the drying of them they loſe ſome volatile and exalted Parts, which contribute to make them of a more pleaſing Taſte.

The Stalks, Leaves, Cods, and Flowers of *Beans* being taken in a Decoction, are ſoftening, opening, and cooling.

There is a Kind of *Bean* brought from *America*, of the ſame Form and Colour as ours, but ſmaller. This *Bean* is ſeparated in the Middle by a ſmall and thin Skin, and has quite another Vertue than our ordinary *Beans*, for it very violently works both upwards and downwards.

Beans in *Latin* are called *Fabæ*, from φαγεῖν, *comedere*, to *eat*, becauſe People eat a great deal of this Pulſe.

CHAP. XXXVI.

Of PEASE.

THERE are three Sorts of *Peaſe*; the firſt are almoſt round, of a green Colour at firſt, and as they dry, they become corner'd, white or yellowiſh; theſe *Peaſe* are contained in longiſh, cylindrical Cods, compoſed of two Sides; the ſecond are large, angulous, party-colour'd, white and red, and grow in large juicy Cods; the laſt are white, ſmall, and contained in ſmall Cods; thoſe of the firſt and third Kinds grow in Fields, and thoſe of the ſecond are ſown in Gardens: When you come to chuſe of any Kind of them, pitch upon thoſe that are tender, new, and not worm-eaten.

Peaſe qualify the ſharp Humours of the Breaſt, ſtop Coughing, afford good Nouriſhment, are mollifying, and a little laxative.

They are windy, and bad for thoſe who are ſubject to Gravel.

They contain much Oil, eſſential Salt, and Phlegm.

They agree at all times, eſpecially with young People, and almoſt all Sorts of Conſtitutions, provided they be uſed moderately. In the mean time, as for thoſe Perſons who are full of groſs Humours, *Peaſe* do not agree well with them.

REMARKS.

Peaſe are a Pulſe much uſed for Food; the ſmaller and greener they are, the better is their Taſte; and thus they are ſerv'd to the Tables of People of Quality, and ſuch as are for nice Eating.

They alſo dry *Peaſe* that they may be the longer kept, but

but they have not when dry that Taste they had before; for the same Reason that we have already given about dry *Beans*.

Pease produce the greatest Part of their good Effects, by the Help of their oily and balsamic Parts, which embarassing the sharp Humours of the Breast, stop Coughs; and by easily condensing in the Vacuities of the solid Parts, repair and nourish them. The first Porridge or Boiling of *Pease* is softening and laxative, because it is fill'd with the more dissoluble Salts of this Pulse; these Salts irritating and pricking the intestinal Glands, cause them to let pass thro' their Pores a greater Quantity of serous Matter than they were wont to do.

Pease contain a viscous and thick Juice, which causes Wind, and produces gross Humours, and therefore they are not good for those that are troubled with the Gravel.

There are other Sorts of *Pease* which they call *Chick-pease*, which are white, or red, black, or purple, and have the same Taste as your common *Pease*; they are in Shape almost like the Head of a Ram, and therefore this Plant has been call'd *Cicer arietinum*. They are contained in small Cods like Bladders, and not much used for Food, but more in Physic; the red ones are esteemed before the others.

Chick pease provoke Urine, Womens Terms, and allay the sharp Humours of the Breast; they make use of them by Way of Decoction for the Stone and Cholic in the Reins.

Pease in *Latin* is called *Pisa*, *à* πίσε, or πίπτειν, *Cecidit, it is fallen*; because if you do not sustain the Plant whereon *Pease* grow, it falls.

It is also said, that *Pease* came from the City of *Pisa*, where they grew formerly in great Plenty.

CHAP. XXXVII.

Of French *and* Kidney-Beans.

THEY eat *French Beans* either in the Cods or without; they make use of them in their Cods,

Cods, when they are green, tender, and young; but as ſoon as ever they grow hard and whiter, and that the *Bean* is come to a certain Bigneſs, they ſhell them: Theſe *Beans*, which are like a ſmall *Kidney*, are uſually white, and ſometimes red, black, or ſpeckled. You ought to make choice of ſuch as are tender, well grown, plump, not worm-eaten, and may be eaſily boiled.

French Beans provoke Urine, and Women's Terms; they are very nouriſhing, and of a diſſolving, qualifying Nature; they make uſe of the Flower of this *Bean* in Cataplaſms.

French Beans are windy, burden the Stomach, and ſometimes cauſe Reachings, and Inclination to vomit.

They contain much Oil, eſſential Salt, and Phlegm.

They agree at all times, with thoſe that have a good Stomach, and are young and hale; but weakly People ought to abſtain from them.

REMARKS.

They ſow *French-Beans* in the Spring, and ſometimes after Harveſt, for 'tis a Pulſe much uſed; when young, they have then a good Taſte; but when they cauſe them to be dried, for the preſerving them, they have not that agreeable Taſte they had before, but are ſubject to the ſame Alterations as dry'd Beans and Peaſe.

The white *French Beans* are the moſt common, but they are not the more delicious, the red ones are much better taſted, and more wholeſome, for they are leſs windy, and eaſier of Digeſtion; and the Reaſon of this Difference may be, that the red *French-Beans* have more exalted Principles in them, which may be known from their red Colour, which uſually proceeds from a ſtrong Attenuation and rarifying of the ſulphurous Parts.

We have taken Notice, that thoſe *French Beans* which are ſooneſt boiled are the moſt wholeſome, becauſe they conſiſt of a Subſtance that is not much united and bound up in its Parts, and which eaſily digeſts in the Stomach.

French-

French-Beans contain the ſame Principles, and produce the ſame Effects as Peaſe; and therefore to ſet forth their Virtues, we have no more to do than to reaſon in the ſame Manner as we have done in reſpect to Peaſe. All the Difference we find between theſe two Sorts of Pulſe is, that *French-Beans* are a little more windy, and harder of Digeſtion than Peaſe.

French-Beans in *Latin* are called *Phaſeoli*, or *Phaſeli*, *à Phaſelo*, a little *Ship*, becauſe 'tis pretended that the Seed of this Pulſe in ſome meaſure reſembles a little Ship.

CHAP. XXXVIII.

Of LENTILS.

THERE are two Sorts of *Lentils*; the firſt of which are ſmall, orbicular, thin towards the Edges, raiſed up in the Middle, round, hard, flatted, white, yellowiſh, or blackiſh, and two or three of them together in ſmall Cods; theſe in *Latin* are called *Lentes minores*: The other are twice or thrice as big as thoſe of the firſt Sort, and you muſt chuſe both of the one and the other, ſuch as are pump, and eaſily boil'd.

Lentils afford indifferent Nouriſhment, allay the Over-fervency of the Blood; are deterſive and binding when you eat them whole, but laxative when the plain Decoction of them is only uſed.

Lentils produce groſs and tartarous Humours, cauſe Obſtructions in the Bowels, and are look'd upon to weaken the Eye-ſight.

They contain an indifferent Quantity of eſſential Salt, and much Oil and Earth.

Lentils agree at all times, and at any Age, with Perſons of a hot and choleric Nature, and phlegmatic Conſtitution; but thoſe who are melancholy, and abound with earthy and groſs Humours, ought to abſtain from them. RE-

REMARKS.

Lentils are much uſed in *Lent-time*, they bind up and qualify the too great Motion of the Humours, by their groſs and earthy Juice, which thickens the Liquors, and gives them a greater Conſiſtency than before.

Lentils looſen the Body when uſed in Decoctions, becauſe the Water diſſolves no more than the eſſential Salts of this Pulſe, which are proper to produce this Effect, leaving their earthy Parts behind, which chiefly contribute to make the *Lentils* aſtringent, as we have obſerved already.

Lentils in *Latin* are called *Lentes*, *à Lenis*, Sweet, becauſe they formerly believed the Uſe of *Lentils* would make the Humours ſweet; or becauſe *Lentils* are ſmooth, and ſoft to the Taſte.

CHAP. XXXIX.

Of RICE.

YOU are to chuſe ſuch *Rice* as is clean, white, new, plump, hard, and ſwells when it is boil'd.

Rice is ſoftning, thickens the Humours, moderates a Looſeneſs, increaſes Seed, repairs and ſupplies the Parts of the Body with good Nouriſhment, ſtops ſpitting of Blood, and is good for phthiſical and conſumptive Perſons.

Rice is windy, and heavy upon the Stomach, and the over-frequent Uſe of it cauſes Obſtructions.

It contains much Oil, and an indifferent Quantity of Salt.

It is good at all times, and for Perſons of any Age, whoſe Humours are too ſharp, and much agitated, and for thoſe, who having impaired their Strength, ſtand in need of ſome Food to reſtore them.

RE-

REMARKS.

The Plant that bears *Rice* is cultivated in moiſt and marſhy Places; for as *Rice* abounds in oily Principles, thoſe fat Earths ſupply it more abundantly than others: Of all the Parts of the Plant, there is none but the Grain or Fruit that ſerves for Food; and the ſame is blackiſh, oval, and oblong, growing in Cluſters, incloſed in a yellowiſh, rough, little Cod, that terminates in a ſmall String. The uſual Way of dreſſing Rice is to boil it in Milk: It is alſo ſometimes put into Soop; but the Eaſtern People uſe it altogether, and much oftener than we.

Rice is of a ſoftning reſtoring Nature, and by its oily, balſamic, and embaraſſing Parts, affords good Nouriſhment: It alſo ſtops Looſeneſs, and Spitting of Blood, in thickning the ſharp Humours a little, by its viſcous and gluey Juice, and thereby allaying the over-violent Motion of them.

In the mean time, *Rice* being cloſe and compact in its Parts, is ſometimes heavy upon the Stomach, and as it does not eaſily digeſt, but remaining a long Time in the firſt Paſſages, it ferments, rarifies, and cauſes Wind there: It may alſo cauſe Obſtructions, by its dull and groſs Juice, which ſtopping in the ſmall Pipes, hinders the Liquors from circulating.

CHAP. XL.

Of GROOT.

YOU are to chuſe ſuch as are new, well clean'd, white, and not muſty, and made of good Oats.

It is moiſtning and qualifying, and fit to embaraſs the ſharp Salts in the Breaſt, Blood, and other Humours, to cauſe Sleep, to cool, to remedy Conſumptive Diſtempers, and to afford good Nouriſhment to the Parts; they uſe it by way of Decoction made with Water and Milk.

Oat-

Oatmeal lies a little too heavy upon the Stomach, and causes Wind.

It contains a middling Quantity of essential Salt, and much Oil.

It agrees at all times, with every Age, and all Sorts of Constitutions, and especially with those whose Humours are very subtil, sharp, and in an extraordinary Motion.

REMARKS.

Groot is nothing else but *Oats* divested of its Husk and outer Parts, and made into large Meal by the Means of a Mill.

It is very commonly used; they boil it in Water or Milk: It cools and moistens much, and produces many other good Effects; because it contains, as well as *Rice*, oily, balsamic, and embarassing Parts, which operate in the same manner, as those of *Rice* do.

They also use Barley-meal boil'd in Milk or Water; and this Aliment well ordered, is very pleasing to the Taste, and has the same Vertues as *Groot*, yet is not quite so nourishing. You are to chuse such Barley-meal as is new drest, full, white, and dry: The best is that brought from *Vitri* in *France*.

They also of Milk and Flower make a very common Dish, which moistens, and is very nourishing, with which they feed Infants. It is a Food very pleasing to the Taste, and very wholesome.

Groot in *Latin* is called *Grutum*, *à γρῦτα*, which signifies the same Thing.

CHAP. XLI.

Of MILLET.

YOU ought to chuse *Millet* that is white, plump, large, hard, shining, and of a sweet and agreeable Taste.

It

It is Anodyne, of a ſoftning Nature, proper to ſuppreſs and embaraſs the ſharp Humours in the Breaſt: It is a little Binding, and allays the too violent Motions of the Humours.

It is a little windy, eaſy of Digeſtion, and heavy in the Stomach.

It contains much Oil, and a little eſſential Salt.

It agrees at all times, and to any Age, with Perſons of a bilious Conſtitution, and ſuch as have a good Digeſtion; but melancholy People, and thoſe that abound with groſs Humours, ought to abſtain from it.

REMARKS.

The Plant which bears *Millet* grows eaſily in moiſt, ſandy, and ſhaded Places: Its Grain, which indeed is much uſed for Food, is ſmall, almoſt round or oval, yellow or white, and wrapt up in ſmall, thin, and tender Shells or Husks. Of theſe, and Milk together, they make a Kind of Diſh which in Taſte is much like unto that of *Rice*: *Millet* is alſo much like unto *Rice* in its Principles, and the Effects produced by it; and all the Difference between them is, that *Rice* is ſtill more agreeable and nouriſhing than *Millet*.

The Seed of *Millet* being reduced into Flower, is uſed in anodyne and diſſolving Cataplaſms.

Millet in *Latin* is *Milium*, becauſe the Grains of it grow in great Numbers, and as it were by Thouſands, upon the Plant that bears them.

CHAP. XLII.

Of ANISE.

YOU ought to chuſe ſuch *Aniſe-ſeed* as is large, clean, plump, freſh gather'd, of a good Smell, and

and fweet Tafte, yet intermixed with a little agreeable Sharpnefs.

Anife-feed fortifies the Stomach, expels Wind, is cordial, allays the Cholic, increafes the Milk of Nurfes, and fweetens the Breath.

The two frequent Ufe of *Anifeed* renders the Humours fharp and agitated.

Anife-feed contains much fine Oil, and volatile Salt.

It agrees at all times with old and phlegmatic People, and with thofe who are fubject to Wind and Cholic, and have a weak Stomach.

REMARKS.

Anife is a fmall Seed of a green grey Colour, which is commonly called *Green Anife*, to diftinguifh it from the other *Anife-feed* which is preferved. The beft comes from *Malta*, and *Alicant*, and that from the laft Place is not fo agreeable as the other.

Paftry Cooks make very good Biskets, wherein they put *Anife-feed* and alfo put this Seed into other Compofitions, in order to give them a good Tafte, and aromatic Smell.

Anife-feed helps Digeftion, and fortifies the Stomach by its volatile and exalted Principles, which in this Part excite a gentle and moderate Heat, and which attenuate and diffolve the Foods contain'd therein. *Anife-feed* alfo expels Wind, by rarifying the vifcous Juices, which by their heavy and grofs Qualities ftop up the Wind, and hinder it to break out. Hence it is alfo, that *Anife-feed* allays the Cholic, that very often is caufed by Wind, and muft ceafe as foon as the fame is expelled. Laftly; *Anife-feed* fweetens the Breath by its aromatic Tafte and Smell, and that proceeds from the volatile Salt it contains, which being joined with the exalted Sulphurs, are fit to tickle, or rather very lightly and tenderly to prick the little nervous Fibres of the Tongue, and the inner Tunick of the Nofe.

There is another Sort of *Anife-feed* called *China*, or

Siberia

Siberia Aniſe, and is of the Shape and Bigneſs of the Seed of a wild *Gourd*, but of the Taſte and Smell of our *Aniſe-ſeed*, tho' ſtronger. It is very rare in *Europe*; the *Chineſe* mix it with their Tea, and Sherbet, to make their Liquor more pleaſant. This *Aniſe-ſeed* has the ſame Virtues, and every Way the ſame Principles as ours.

Aniſe in *Latin* is *Aniſum*, *quaſi* ἀνίκητον, *quod cibi appetentium præſtet*, becauſe it creates an Appetite, or elſe, ὅτι ἀνίησι τὰς ἐντινευματȣ.τες, *quòd tenſiones flatulentas laxet*, becauſe it expels Wind, &c.

CHAP. XLIII.

Of BREAD.

BREAD differs according to the various Things it is made of, according to their reſpective Proportions, according as the Dough is prepared, and according to the Way of baking it. The beſt is that made of good Wheat Flower, wherein they leave a little Bran, which is well kneaded, and ſufficiently fermented, and laſtly, well bak'd, with a moderate Heat, ſo that it ought not to be neither too hard nor too ſoft. It ought not to be eaten too new, becauſe it will clog the Stomach, but you ought rather to ſtay 'till it is a little ſtaliſh.

Bread is nouriſhing enough, and good Food; Bread Cruſt toaſted is binding, but the Crumb uſed in *Cataplaſms*, ſoftens, digeſts, ſweetens, and diſſolves.

Bread produces no ill Effects, unleſs eaten to Exceſs, or that it be ill made. For Example, when 'tis too much baked, or not enough, it is hard of Digeſtion, and heavy upon the Stomach.

Bread contains much volatile Salt, Oil, and Phlegm.

Bread agrees at all times with any Age and Kind of Constitution.

REMARKS.

Bread is nothing else but Dough bak'd, and very nourishing, because those Things of which it is made are full of unctuous, oily, and balsamic Particles. The Crumb of Bread used in *Cataplasms*, is of a softening, digesting, and dissolving Nature, because it contains many oily and phlegmatic Principles, fit to render the Fibres of those Parts more soft and supple; and because also it does by its volatile Salts open the Pores of that same Part, and attenuate and dissolve the gross Juices got together therein. The Crust of Bread toasted, is of a binding Nature; and the Reason is, because that being become very porous and spongy, by undergoing a kind of Calcination, it swallows up the abounding Moistures that relax the Parts, and gives a greater Consistence to the thin Liquors, that too easily are evacuated.

Bread is so necessary a Food, that we cannot but take the more Notice of it; we eat nothing almost without Bread, and even without it the most Part of Foods which we do eat would grow loathsome to us. There are but few Nations that do not use Bread, but Wheat does not grow every-where; several People make Bread or something that serves in the Stead of it, of other Things.

It is said, that in antient Times, instead of Wheat, they made Bread of Acorns and Beach-Fruit; and we are assur'd, that there are still some People in the World that do make use of them.

Chesnuts and Dates have also been used to make Bread of, as we have taken Notice before, in speaking of these Foods.

The *Americans* make a well-tasted Bread of the Roots called *Cassavee*, tho' the Juice of these Roots is poisonous, but loses that ill Quality by being dress'd and bak'd.

Some Authors give us an Account, that in some Places they dig a Kind of Mortar out of the Earth, which they bring to a fine Flower, of which the People make Bread and Cakes; this indeed is very strange, and wants Confirmation.

In

In the *Moluccas*, and divers Parts of the Eaſt, they make uſe of the Pith of certain Trees to make Bread of, and the ſame by the Inhabitants of theſe Parts is called *Sagdu*.

The *Icelanders*, *Laplanders*, and ſeveral other Nations, let Fiſh be dryed and hardened with Cold, which they make afterwards to ſerve them inſtead of Bread. Some People alſo about the Gulph of *Arabia*, make Bread of Fleſh dryed in the Sun, and they muſt have died of Hunger, had they not found out this Invention; for their Land is ſo barren, that nothing grows upon it.

Other People have dried the Fleſh of ſeveral Animals, and mixing the ſame with the Barks of Trees, make Bread of it. And in ſome Places, they make it alſo of certain Sorts of Nut-ſhells. In ſhort, we ſhould not eaſily make an end, ſhould we give an Account of the ſeveral Ingredients, whereof People in ſeveral Parts of the World have been obliged to make Bread; either becauſe their Soil will produce no Corn, or becauſe they muſt otherwiſe periſh with cruel Hunger. Father *de Terire* in his Natural Hiſtory of the *Antilles*, ſays of the Iſland of *Guadaloupa*, that the Inhabitants, for fear of periſhing with Hunger, made Bread of the Fruits of a Tree growing there, called *Courbaria*.

Of all the Kinds of Corn uſed, Wheat is that which makes the beſt Bread, and is moſt in uſe.

Wheat differs very much, according to the Country it grows in; you ought to chuſe that that is clean, dry, heavy and plump. They lay it by for ſome time before it is uſed, that ſo it may ſweat out a Kind of Moiſture that is in it, and that its active Principles may be a little freed from the groſs Matters that do incumber them.

Wheat contains much Oil and eſſential Salt, and in *Latin* is called *Triticum*, *à triturare*; becauſe it is ſeparated from the Ear by threſhing.

The leſs Bran you leave in the Wheat-Flower, of which you make Bread, the more nouriſhing and better taſted the Bread will be; but on the other Hand, it is harder of Digeſtion, and heavier upon the Stomach, becauſe the ſmall Parts of the Flower unite ſo cloſely one with another, that there are hardly any Pores left in them, and that is it that makes the Bread ſo cloſe;

whereas

whereas on the contrary, when there is a *little* Bran mix'd with the Bread, this by its groſs Parts hinders too cloſe an Union between the Parts of the Flower, makes the Bread more porous, and eaſier to be attenuated by the Fermentation of the Stomach. Moreover, the Bran is deterſive, cooling, and produces other good Effects.

Rye is another ſort of Corn, of which the Northern Nations uſually make their Bread: It is alſo uſed in other Parts, but not ſo much as Wheat: We mix it ſometimes with Wheat, in order to give a ſort of Taſte to the Bread, that pleaſes a great many People. It is not ſo nouriſhing as Wheat Bread, and is a little laxative.

It contains much Oil and eſſential Salt. It is call'd *Secale* in *Latin*, *à ſecare, to cut*, becauſe 'tis cut in Harveſt-time.

Barley is alſo uſed to make Bread with, and the ſame is cooling, but not ſo nouriſhing as that of Wheat or Rye. Barley contains much Oil, and a little eſſential Salt. In *Latin* 'tis called *Hordeum*, a corrupt Name; for anciently the Word was *Fordeum*, *à* φορβὴ, *Nutrimentum*, Nouriſhment; becauſe they made uſe of Barley for that Purpoſe.

There are two kinds of Oats, one that is ſowed, and the other wild, the laſt of which is not ſo nouriſhing as the other. *Galen* pretends, that Oats is good for nothing but for Horſes: However, 'tis often employed for the Uſe of Mankind, as we have obſerved in the Chapter of *Groot*. Indeed in the more Southern Countries they ſeldom make Bread of it; but the Northern People, among whom other ſorts of Grain do not grow, make Oat-Bread, which is nouriſhing enough, and ſerves them very well. Oats contain much Oil and eſſential Salt: It is in *Latin* call'd *Avena*, *ab Avere*, earneſtly to deſire; because 'tis excellent Food for Horſes, and they neigh when they ſmell it.

Buck-Wheat is alſo made uſe of in ſeveral Places to make Bread of, which is eaſily digeſted, but not ſo nouriſhing as ours: This Corn contains much Oil, and a little eſſential Salt. In *Latin* 'tis call'd *Fagopyrum*, from *Fagus*, a Beech-Tree, and the Greek word, πυρὸς, Wheat; that is, Wheat whoſe Corn is like unto that of the Seed

of Beech: It is alſo called *Sarracenicum*, becauſe it formerly grew plentifully amongſt the *Sarazens*.

There grows in ſeveral Parts of *Africa*, *Aſia*, and *America*, a kind of Corn called *Mays*, and ſuch as we commonly name Turkey-wheat. They make Bread of it, which is hard of Digeſtion, heavy in the Stomach, and does not agree with any but ſuch as are of a robuſt and hale Conſtitution. It contains much Oil and eſſential Salt.

They alſo make ſeveral ſorts of Bread of Millet, Rice, and bearded Wheat, which is a Kind of Millet, Spelt, and ſeveral other Grains; but theſe are hard of Digeſtion, and are not by a great deal ſo well taſted as our ordinary Bread.

In order to make good Bread, you ought in the firſt Place to mix good Leaven with the Flower: This Leaven is commonly a ſouriſh Dough, which being compos'd of volatile and acid Salts, agitates and divides the inſenſible Parts of the Flower, by a Fermentation it excites therein, and renders the Bread lighter, more porous, and eaſier of Digeſtion.

In the next Place, Regard ought to be had to the Degree of heating the Water you pour on the Flower; for if it be too cold, the Fermentation will be but imperfect; but if on the contrary too hot, the Matter thereby ferments too quick and too violently, and ſo corrupts and becomes ſour, as we ſhall explain hereafter.

In the third Place you muſt knead your Dough well, that it may be equally mix'd with the Leaven; and alſo thereby aſſiſt the internal Motions of its inſenſible Parts.

In the fourth Place, you muſt for ſome time leave it well cover'd in a Place that is moderately hot, that ſo it may ferment enough and ſwell; but if it continue too long in this Condition, the acid Salts of the Flower having time to raiſe themſelves conſiderably above the other Principles, and ſo to be diſengag'd from the oily Parts that do detain them, they do afterwards make the Bread ſour.

Laſtly, it is neceſſary you have Regard to the Heat of your Oven in baking Bread; for if the ſame be too great, it hardens it; if too weak, the Bread remains doughy,

doughy, will lie heavy in the Stomach, and be hard of Digestion.

Unleaven'd Bread, call'd in *Latin*, *Panis asimus*, is nothing else but Bread without Leaven.

That, that Dough or Paste, of which Bread is made, may be render'd finer, and of a more agreeable Taste, they mix it with divers Ingredients, and make of the same several Sorts of Pastries, too tedious to be mention'd here: Only I shall say, People ought not to use themselves too much to them, not only because they are almost all heavy upon the Stomach, and hard of Digestion, but also because we ought, as much as can be, to prefer plain before compound Foods.

Bread in *Latin* is call'd *Panis*, from πάομαι, to eat; or else from πᾶν, All, because when one has Bread, we may dispense with all other Foods.

CHAP. XLIV.

Of CABBAGES.

THere are several Sorts of *Cabbages* which they sow in Gardens, and such ought to be chosen that are tender, large, and full.

Cabbages are an indifferent Nourishment, detersive, and heal Wounds: Their first Liquor after boiling is laxative, and the last astringent: The red *Cabbage* is more pectoral than the others, good for the Pthisic, and qualifying the sharp Humours of the Breast.

Cabbages produce gross Humours, cause Vapours, and are hard of Digestion; and therefore they usually boil them well before they are eaten; and they also put a little Pepper upon them, in order to help the digesting of them in the Stomach.

Cabbages contain an indifferent Quantity of Oil, and much essential Salt and Phlegm.

They agree, while they are tender, with young People of a bilious and ſanguine Conſtitution; but as ſoon as ever they ceaſe to be tender, that is, grow hard, they ought not to be made uſe of by Perſons of any Age or Conſtitution.

Remarks.

Cabbages are Plants well known, as being very commonly uſed; they were much eſteemed by the Ancients, ſince *Chryſippus*, *Dieucles*, *Pythagoras*, and *Cato*, took the pains to write ſeveral Volumes to deſcribe the Nature of them. The *Ionians* had ſo much Veneration for them, that they ſwore by *Cabbages*, and were therein as ſuperſtitious as the *Egyptians*, who gave divine Honours to *Leeks* and *Onions*, for the great Benefits which they ſaid they received from them.

The firſt boiling of *Cabbage*, I mean the Liquor, is laxative, the laſt aſtringent; becauſe their moſt diſſoluble Part, *viz.* the Saline, ſoon diſſolves, and the Salts pricking the Inteſtinal Glands a little, cauſe a light Evacuation; but the ſecond, on the contrary, finding in a manner no more Salt for to be diſſolved, receives nothing but the more earthy Subſtance of the *Cabbage*, which is proper for thickening the Liquors, and giving them a greater Conſiſtence.

Hippocrates cauſed *Cabbages* to be boil'd twice, and then preſcribed them to be eaten by thoſe who were troubled with the Gripes, Bloody-flux, or ſpitting of Blood; by this means *Cabbages* were diveſted of their purging Quality, and nothing but the groſſer Part is left behind, which is the more aſtringent, according to the following Line:

Jus caulis ſolvit, cujus ſubſtantia ſtringit.

Red *Cabbages* are more pectoral than others, becauſe they contain a more oily and viſcous Juice, that is proper to intangle the ſharp Humours of the Breaſt: Of theſe they make a pectoral Syrup, that is very good and wholeſome, and much uſed in Phyſic.

Cabbage in *Latin* is named *Brassica*, ἀπὸ τοῦ βρύχειν, *vorare*, to eat; becauſe the *Cabbage* is of the firſt Rank of Herbs that are edible.

CHAP. XLV.

Of Artichoaks.

THEY are ſow'd in Gardens, and uſed for Food; you ought to chuſe thoſe that are large, tender, and plump.

They are of an opening Nature, remove Obſtructions, are a Cordial, and cauſe Sweating; they are likewiſe very nouriſhing, purify the Maſs of Blood, and promote Seed.

Raw *Artichoaks* are windy, hard of Digeſtion, and heavy upon the Stomach; whereas thoſe that are boil'd are eaſily digeſted, and produce no ill effect.

They contain much Oil and eſſential Salt.

Artichoaks agree in cold Weather with old People, and ſuch as are of a phlegmatic and melancholy Temper.

Remarks.

An *Artichoak* is a kind of Thiſtle. It is obſerved, that it grows very eaſily in thoſe Soils where they throw Cinders; the Reaſon is, becauſe there is much alkali Salt in thoſe Cinders, which produces much good; for that Salt preſently mixing with the Earth wherein *Artichoaks* are planted, attenuates and rarifies the Juices thereof, which being grown more ſubtil, do the more eaſily paſs thro' the Pores of the Root, and diſperſe themſelves into all the Parts of the Plant. Moreover, this alkali Salt, receiving a volatile Acid into its Pores, which flutters continually in the Air, aſſumes a new

Form, and becoming a nitrous Salt, half fix'd and half volatile, afterwards does diſtribute itſelf into the Pipes and Channels of this Plant, ſerves for its Vegetation, the Purification of its Juices, and the increaſing of the Quantity of eſſential Salts wherewith this Plant doth abound.

Every body attributes the Vertue of increaſing Seed to the *Artichoak*; I believe thoſe pungent and ſharp Things wherewith we ſeaſon *Artichoaks*, ſuch as Pepper and Salt, contribute more than *Artichoaks* to it. In the mean time, as they contain many oily and balſamic Parts, united with eſſential Salts, they may increaſe the Seed, which is alſo very oily and ſaline. *Artichoaks* alſo remove Obſtructions, are of an opening Nature, and provoke Urine by their nitrous Salts, which diſſolve and attenuate the viſcous and groſs Matters they meet with, and open the Paſſages they are to go through.

The *Latin* Word *Cinara*, which ſignifies an *Artichoak*, according to the Opinion of ſome, is deriv'd from a Maiden call'd *Cinara*, which the ancient Fables ſay, was chang'd into an *Artichoak*; or elſe, *à Cinere*, Aſhes, becauſe, according to the Obſervation we have already made, *Artichoaks* grow eaſily in thoſe Places that are cover'd with Aſhes.

Artichoak in *Latin* is call'd *Scolymus*, from σκόλιος, *Aſper*, rough and pricking, becauſe it pricks when it is touch'd.

CHAP. XLVI.

Of SPARAGRASS.

YOU are to chuſe ſuch as are large, tender, well grown, of a good Taſte, and ſown in Gardens.

They are of an opening Nature, diſſolve the Stone in the Kidneys and Bladder, help Womens Terms, remove Obſtructions, are eaſy of digeſtion, and ſtomachical, but afford but little Nouriſhment.

Sparagraſs

Sparagraſs eaten to Exceſs ſharpen the Humours, and heat a little; and therefore Perſons of a bilious Conſtitution ought to uſe them moderately: They cauſe a filthy and diſagreeable Smell in the Urine, as every body knows.

They contain much Oil and eſſential Salt.

They agree at any time, and any Age, with Perſons of a phlegmatic and melancholy Conſtitution.

REMARKS.

Sparagraſs are too well known to require a particular Deſcription in this Place; that which is to be obſerved concerning this Plant is, That when they have attained to that Bigneſs and Maturity as renders them fit for eating, if they be ſuffer'd to grow longer, they will attain to the State of a Shrub, and ſpread into ſeveral Branches, full of ſmall and tender Leaves, and of Flowers which fade after ſome Days; in the room of which comes a ſmall ſpherical Berry, containing divers hard Seeds. *Sparagraſs* are much uſed for Food in the Spring. They are ſown in Gardens, and are better and larger than thoſe that grow in Meadows and Fields.

The eſſential Salt which is contain'd in *Sparagraſs* in a ſufficient Quantity, is very proper to penetrate into all the Receſſes of the Parts, there to diſſolve the glutinous and embaraſſing Subſtances they meet with, and to make a Paſſage into all the Pipes, by breaking and removing the Obſtacles that are in their Way; and this is the Reaſon, that *Sparagraſs* taken inwardly are opening, and good for the Stone.

Sparagraſs in *Latin* is called *Aſparagus ab aſpergendo*, ſprinkling, becauſe 'tis convenient to water them.

CHAP. XLVII.

Of HOPS.

HOP-TOPS, while they are young and tender, are uſed for Food: They boil, and in a manner dreſs them like *Sparagraſs*.

Hops ſtrengthen the Bowels, purify the Blood, provoke Urine, and are uſed for the Diſtempers of the Liver and Spleen.

They are a little windy, hard of Digeſtion, when the Stalks are become hard and full of Leaves.

They contain much Oil, and eſſential Salt.

They agree, while they are tender, with any Age, and all Sorts of Conſtitutions.

REMARKS.

Hop is a Plant whereof there are two Sorts, *viz.* the Male and Female; the laſt differs no otherwiſe from the other, but that it is lower, not ſo fair, and bears Fruit but ſeldom: Both of them grow on the Banks of Rivulets, in Hedges; and as they grow up, twiſt themſelves about the neighbouring Plants. The Male is cultivated in *England*, *Flanders*, and other cold Countries. Its Flower and Fruit are uſed in the Hopping of Beer.

Hops were unknown to the Ancients according to the Account of *Piſanellus*; however, 'tis a very wholeſome Plant, and produces good Effects. It purifies the Blood, by cauſing a ſmall Fermentation therein, whereby thoſe Parts that ſhould not be there, ſeparate themſelves, and get out of the Body, either by Sweat, Urine, or ſome other way.

Hop Syrup is a good Remedy in malignant and peſtilential Fevers; becauſe it diſſolves and expels a Coagulation in the Blood, which perhaps is more or leſs the Cauſe of almoſt all Fevers.

Hops in *Latin* are call'd *Lupuli, à Lupo*, a Wolf; because 'tis pretended, the Wolf usually hides himself under the Covert of *Hop-Branches*; and as these Branches are very weak, they usually bend downwards as it were by way of humility, which is the reason they have also call'd this Plant, *Humulus*.

It is also nam'd *Salictarius, à Salice*, a Willow, because 'tis said, they grew anciently near Willows, about which they twisted themselves.

Lastly, *Hops* are called by some *vites Septentrionalium*, because that in the Northern Countries they are supported by Props, or Poles like Vines.

CHAP. XLVIII.

Of LETTICE.

THERE are two Sorts of *Lettices*, the one they call the wild *Lettice*, and is used only in Physic; the other is Garden *Lettice*, which last is subdivided into several other Species, that are commonly used for Seed; as the headed *Lettice*, and that contrary to it; the *Roman Lettice*, which is now more in use than ever; and the curled or crisp *Lettice*. You ought to chuse all your *Lettice* when they are tender, young, full of Juice, and such as grow in Gardens in a fat Soil.

They are of a moistening cooling Nature; they allay the over-violent Agitation of the Humours, loosen the Body; increase Nurses Milk, make People sleepy, and give good Nourishment.

The too frequent Use of them lessens your natural Heat, causes Barrenness, makes the Body lumpish, slothful and heavy, and weakens the Stomach.

Lettices contain much essential Salt and Phlegm, an indifferent Quantity of Oil, and a little Earth.

They agree in very hot Weather, with young bi-

lious People, and those who have a very hot Stomach.

REMARKS.

Lettice is a Plant much used, because of the good Effects produc'd by it. It became eminently famous for the Recovery of *Augustus*, who took it by the Advice of *Antonius Musa*; *Galen* also made it much in request, by telling us that when he was young, it allay'd the violent Heat he had in his Stomach, and when old, made him sleep.

This Plant causes Sleep, cools and moistens much, by calming and qualifying the Motion of the Humours by its milky and viscous Phlegm. It increases Nurses Milk, not only because when it allays the over-violent Agitation of the Humours, it makes the Aliments that are turn'd into a Chyle, and intermix'd with the Mass of Blood, the longer to retain the Chilous Consistence, but also because its milky Juice can much better of its self increase the Quantity of Milk.

Lettice-Seed is one of the four Cold Seeds in the lesser Degree, and has the same Vertue as the Plant itself.

Lettice is in *Latin* called *Lactuca*, *à Lacte*, *Milk*, because this Plant abounds with Milky Juice.

CHAP. XLIX.

Of SUCCORY.

THERE are two Sorts of *Succory*, the one Garden *Succory*, and the other wild. The wild one is but little used in Foods, because of its bitter Taste, but 'tis much in Physic. As for the Garden *Succory*, it is divided into several Species, and sow'd in Kitchen Gardens; you are to chuse that which is tender, young, and of a good Taste.

It

It is of a moiſtning and cooling Nature, provkes Urine, quenches Thirſt, and creates an Appetite.

It hinders the Digeſtion of Foods, and doth a little weaken the Stomach, and is itſelf hard to be digeſted, eſpecially if uſed to Exceſs.

It contains much Phlegm, an indifferent Quantity of Oil, and eſſential Salt.

It agrees in hot Weather with young, bilious and ſanguine People, and thoſe who have a hot Stomach.

REMARKS.

Dried *Succory* has a harſher and more bitter Taſte than the Garden ones; and the Reaſon is, becauſe it contains more eſſential Salt; it is alſo upon the Account of this Salt more opening, and fitter for removing Obſtructions, and the Diſeaſes of the Liver, and therefore they uſe it more than the other in Phyſic. As for Garden *Succory*, it is very like to Lettice in the Effects of it, and the Principles it contains; and therefore we need not ſtand upon unfolding the Vertues of it, ſince we ſhall do no more than repeat what we have already ſaid concerning *Lettice*.

The Seeds of wild and garden *Succory* are reckon'd among the four Cold Seeds in the leſſer Degree, which are uſed in Phyſic. The *Dandelion*, of which they make Salads in the Spring, is a Kind of a wild *Succory*, which grows in graſſy and uncultivated Places. This Plant hath a Sort of a pleaſant Bitterneſs, and is made uſe of when its Leaves begin to grow, and while they are tender; it is of a deterſive and opening Nature, and good to purify the Blood. It is in *Latin* called *Dens Leonis*, becauſe its Leaves are like the Jaws of a Lion full of Teeth. It is alſo called *Caput Monachi*, becauſe that after the fading of its Flowers, it appears in ſmall Knobs like a bald Head.

Succory in *Latin* is called *Intubus*, or *Intybus*, *à Tuba*, a *Pipe*, becauſe its Stalk is uſually hollow like a Pipe.

Wild *Succory* in *Latin* is *Chicorium*, *à* κιχέιω, *invenio*, to find, becauſe 'tis found every-where.

CHAP. L.

Of BEET.

THERE are two principal Kinds of *Beets*, of which the one is white, and the other red; the red is ſubdivided into two other Kinds, which at the firſt does not differ from the white *Beet*, but in the Redneſs of its Colour only. The ſecond Kind of red *Beets* hath redder and ſmaller Leaves than the firſt, and a very thick Root, full of blood-red Juice, ſomewhat in Form like a Turnip. They made uſe in Foods of no other than the white *Beet*, and the firſt Sort of red *Beet*. You ought to chooſe thoſe that are tender, pulpy, bright, full of Juice, and of a nitrous Taſte. As for the ſecond Sort of red *Beet*, its Root is much uſed; they mix it with Sallads, and you are to pick out that which is plump, large, tender, and of a ſweet and agreeable Smell.

All *Beets* provoke Urine, are laxative, purify the Blood, and remove Obſtructions. The Juice of the white *Beet* being put into the Noſe, cauſes Sneezing, and the Diſſolution of thick Snot there.

Beets are hard of Digeſtion, and cauſe Wind.

It contains a little Oil, but much eſſential Salt, and Phlegm.

It agrees at all times with young People, of a hot and bilious Conſtitution; but ſuch as are old, phlegmatic, and have a weak Stomach, ought to abſtain from it.

REMARKS.

They ſow all Sorts of *Beets* in your Kitchen-Gardens, becauſe they are much uſed in Foods. The good Effects produced

produced by them, proceed from their effential or nitrous Salt, qualified with a fufficient Quantity of watry Parts. They are a little hard of Digeftion, becaufe they contain a thick grofs Juice that lies long in the Stomach before 'tis fully digefted.

It is faid that *Beets* with its Seed, is much like the Greek Letter Βῆτα, and that it has from thence taken its Name.

Beet-Rave is fo named, becaufe its Root is like that of a Turnip, or Radifh.

CHAP. LI.

Of BURRAGE *and* BUGLOSS.

YOU are to choofe thofe that are young, tender, and full of Juice.

They are of a moiftening and qualifying Nature; they allay the Sharpnefs of the Blood, and other Humours; their Flowers purify the Blood, exhilarate the Heart and Spirits, and are of the Number of the three Cordial Flowers. Sometimes they put *Burrage-Flowers* into Sallads.

Burrage and *Buglofs* are hard of Digeftion.

They contain a little Oil, much Phlegm, and effential Salt.

They agree at all times with young People of a hot and bilious Conftitution.

REMARKS.

Burrage and *Buglofs* are two Plants much ufed in cooling Broths, or other Suppings; we have put them together in the fame Chapter, becaufe they have the fame Virtues, the fame Principles, and becaufe many times they are ufed one for another.

They qualify the Sharpnefs of Blood, and other Humours

mours by their viſcous and glewy Juice; their Flowers are look'd upon to be good for exhilarating the Heart and Spirits, and perhaps they may produce this Effect, by ſome exalted Principles contain'd in them.

Burrage and *Bugloſs* are hard of Digeſtion, by reaſon of that viſcous and glewy Juice of which we have ſpoken; and therefore you are always to boil thoſe Plants before you eat them, in order to attenuate and diſſolve that groſs Juice thereby.

Burrage in *Latin* was formerly named *Corago*, according to ſome Authors, becauſe this Plant and its Flower paſs for being a Cordial; but in Proceſs of Time it has been called *Borrago*, the *C* by Corruption being changed into *B*.

Bugloſs in *Latin* is *Bugloſſum*, and in *Greek* βȣγλοσσος, from Bȣ̃ς an *Ox*, and γλωσσα, a *Tongue*; for they pretend the *Bugloſs* Leaves are like an *Ox*'s Tongue in Shape and Roughneſs.

CHAP. LII.

Of MINT.

THere are ſeveral Sorts of *Mint*, whereof the firſt is Garden Mint, and the other grows wild. Garden Mint is to be valu'd before the reſt for its good Taſte, and you are to chuſe of it ſuch as is ſmall, tender, of a ſtrong and pleaſant Smell, and aromatic Taſte. It is uſually called *Roman Mint*, and the tender Tops thereof are commonly uſed in Sallads.

All *Mints* are good for the Stomach, and fortify it much, they create an Appetite, revive the Heart and Brain; they reſiſt the Malignity of Poiſon, kill the Worms, help Womens Terms and hard Labour, are of a diſſolving and deterſive Nature, and look'd upon to be good for Worms; they expel Wind,

Wind, ſtop the Hiccough, Reachings and Vomiting; they increaſe Seed, and make the Breath ſweet.

The too frequent Uſe of them heats much, and makes the Humours ſharp and pricking.

They contain much exalted Oil, and eſſential Salt.

They are wholeſom in cold Weather for old People, and ſuch as are phlegmatic, and melancholy, but they do not at all agree with young Perſons of a hot and bilious Conſtitution.

REMARKS.

Mint is a very common Plant, and grows almoſt every-where; it is uſed for Food, and in Phyſic. Its Taſte and aromatic Smell, proceeds from its oily Parts, being much attenuated, broken, and ſtirr'd up by the volatile Salts. Theſe two Principles afterwards paſs very lightly to the nervous Fibres of the Tongue, and inner Tunick of the Noſe, and there leave an agreeable Impreſſion.

Mint being compos'd of very exalted Principles, as we have already obſerv'd, is very proper for producing thoſe good Effects we have attributed to it. It reſiſts Poiſon, and revives the Heart and Brain, by keeping the Liquors in a juſt Fluidity, and augmenting the Spirits. It promotes Womens Terms, by deſtroying the heavy and groſs Juices that ſtop them in the Paſſages of the Matrix, and prevent the running of the menſtruous Humours. Laſtly, It helps Digeſtion, and fortifies the Stomach, by attenuating and diſtributing the Aliments contain'd therein, and communicating a ſweet and temperate Heat to it; and by the following Verſe out of the School of *Salernum*, we find *Mint* to be very ſtomachical:

Nunquam lenta fuit ſtomacho ſuccurrere mentha.

Mint in *Latin* is called *Mentha*, *à Mente*, Spirit, becauſe it is eſteem'd good for ſtrengthning the Brain, improving the Memory, and making the Thoughts more lively.

CHAP.

CHAP. LIII.

Of SORREL.

THere are two ſeveral Kinds of *Sorrel*; the firſt is ſown in Gardens, and is ſubdivided into ſeveral other Kinds; the ſecond grows in the Fields; its Leaves are ſmall, and of the Form of a Lance; they are much ſourer than the Garden *Sorrel*. This Plant grows in ſandy Places, Sheep is uſually fed upon them, and therefore they are in *Latin* call'd *Oxalis Ovina*, or *Vervecina*. They do not uſe wild *Sorrel* in Food, becauſe of its Over-ſharpneſs; but for the Garden *Sorrel*, that is much uſed. You ought to chooſe ſuch as is young, tender, and of a pleaſant Taſte.

Sorrel cools much, allays the Heats of the Bile, quenches Thirſt, creates an Appetite, fortifies the Stomach, reſiſts Poiſon, and ſtops Looſeneſs, and the Bloody-flux.

When *Sorrel* is too ſour, or uſed to Exceſs, it incommodes the Stomach, by pricking the ſame too much; beſides which, it is ſometimes too binding.

It contains much acid Salt, and Phlegm.

It agrees in hot Weather with young bilious and ſanguine People; but ſuch as are of a melancholy Temper ought to keep from it.

REMARKS.

Sorrel is an Herb well known, and much uſed in Food, by reaſon of its ſharpiſh Taſte; they uſually in *Lombardy* call it the ſour Herb. It's ſharpiſh Taſte proceeds from the acid Salts which are in a great Quantity contained therein, being a little cooped up and embaraſs'd with other Principles, and then make upon the little nervous Fibres of the Tongue, an Impreſſion that is very acid.

Sorrel cools, allays the Heat of the Bile or Choler, and produces ſeveral other the like Effects with its acid Juice, which precipitates the ſharp Principles of the Humours, and coagulating the thin Liquors a little, allays their Rage and Impetuoſity.

The Syrup of *Sorrel* is a good Remedy againſt Dyſenteries, and other violent Fluxes.

Sorrel in *Latin* is *Acetoſa, ab aceto,* Vinegar, becauſe 'tis as ſour as Vinegar.

It is alſo call'd *Oxalis, ab* ὀξὺς, *acid* becauſe it is ſo.

CHAP. LIV.

Of BURNET.

THere are two Sorts of *Burnets*, one wild, and grows in the Fields, and not much uſed in Food, and the other Garden *Burnet*, which is much in Uſe. You are to chooſe that which is tender, ſmall, and of an agreeable Taſte and Smell.

It works by Urine, diſſolves the Stone in the Kidneys and Bladder, and revives the Heart. It is look'd upon to be deterſive, drying, and good for Wounds. It is proper for the Phthiſic, and Defluctions of the Breaſt. It is alſo uſed by way of Decoction, or applied outwardly to ſtop Blood.

It is hard of Digeſtion, and makes People coſtive, when uſed to Exceſs.

It contains much Oil, and eſſential Salt.

It agrees at all times with all Sorts of Ages and Conſtitutions, provided it be uſed moderately.

REMARKS.

Burnet is an Herb commonly uſed in Sallads, it has an agreeable Taſte and Smell, which ſhews it contains ſome exalted Principles. It was not known to the Ancients, according

according to *Pisanellus*. Some Authors have reckon'd it among the Species of *Saſſafras*, not only becauſe 'tis like enough to it in Shape and Vertue, but alſo becauſe 'tis look'd upon to be good to break and diſſolve the Stone in the Bladder or Kidneys.

The chief Vertue of *Burnet* is in its eſſential Salt; that is good to open the Glands of the Reins, and to give a freer Paſſage to the ſerous Humours that continually filtrate there, and to drive out thoſe groſs Matters which ſtop in the Urinary Veſſels.

Burnet in *Latin* is call'd *Pimpinella, quaſi Bipinella*, becauſe the Leaves of it are two by two rang'd along the Sides like thoſe of the *Pine-Tree*.

It is alſo called *Sanguiſorba*, becauſe it ſtops Blood.

CHAP. LV.

Of PARSLEY.

YOU are to chuſe the Tops of *Parſley* before they begin to flower, or bear Seed, for then they are moſt tender, have a better Smell, and are leſs ſharp. They alſo uſe *Parſley* Roots for Food. They ſhould be long, big, whitiſh, tender, and of a good Taſte.

Any Part of *Parſley* provokes Urine, and the Terms of Women, drives the Stone out of the Reins and Bladder, removes Obſtructions, reſiſts Poiſon, expels Wind, is good for Wounds, and of a diſſolving Nature. It diſſipates the Milk in Womens Breaſts, if pounded and apply'd thereunto.

It does not always produce good Nouriſhment; it inflames the Maſs of Blood, and cauſes Pains in the Head.

It contains much ſharp Salt, and an indifferent Quantity of fine Oil.

Parſley agrees at all times with old People, and thoſe that are of a phlegmatic and melancholy Temper;

per; but young Persons of an hot and bilious Constitution, ought to use it very moderately.

Remarks.

Parsley is a Plant much used in the Kitchin: Its pleasant and aromatic Smell proceeds from some oily Particles, that are much attenuated and refin'd by the essential Salts.

Parsley contains so sharp and corroding a Salt, that when you wash a Glass in the Water wherein *Parsley* has been wash'd before, and where some Part of the Leaves still remain, do all you can to save the Glass, it will break in pieces; and this proceeds because this Salt being of an uneven and very sharp edged Superficies, as it passes and repasses the Parts of the Glass, it breaks it in the same manner as a Saw, whose Edge is uneven and jagg'd, as well as that of the Salt of *Parsley*, cuts a solid Body, wherewith it is saw'd.

It is also by the Help of this sharp Salt that *Parsley* is opening, removes Obstructions, helps Womens Terms, and produces other the like Effects.

There grows another Sort of *Parsley* in *Macedonia*, which is like enough unto ours: In the mean time, its Leaves are larger and more notched: They bring us the Seed of it from thence, which is of an aromatic Taste and Smell. It contains much fine Oil and volatile Salt: It is not so harsh as that of common *Parsley*. They use it in Treacle. It is good against Poison, to promote Womens Terms, to attenuate and divide the gross Humours, and to expel Wind.

Parsley in *Latin* is called *Petroselinum*, ἀ πέτρα, a Rock or Stone; and σέλινον, *apium*; because *Parsley* grows in rocky Places, or because it dissolves the Stone in the Kidneys or Bladder.

CHAP.

CHAP. LVI.
Of TARRAGON.

THE beſt and moſt wholeſome, is that ſown in Gardens, and grows in a fat and marſhy Soil. You are to chuſe the Tops of them, provided they be tender, young, and well taſted.

It provokes Urine and Sweat, fortifies the Heart and Stomach, promotes Womens Terms, creates an Appetite, reſiſts Poiſon, expels Wind, is look'd upon to be Anti-ſcorbutick, and when chew'd promotes Spittle.

It heats much, and puts the Maſs of Blood into a violent Agitation, and therefore Perſons of an hot and bilious Conſtitution ought to abſtain from it, or uſe it moderately.

It contains much eſſential Salt, and exalted Oil.

It agrees chiefly in hot Weather with old People, and ſuch as are of a phlegmatic and melancholy Conſtitution.

REMARKS.

Tarragon is a Plant much uſed in Sallets. It hath a ſharp aromatic Taſte, accompany'd with an agreeable Sweetneſs, becauſe it contains many oily exalted Parts, and volatile Salts; and theſe two Principles being ſtrictly united together, the Salts by the means of their more ſubtil Parts, yet vigorouſly enough prick the little nervous Fibres of the Tongue, which produces that Sharpneſs; and the oily ſlippery Parts, as I may call them, do at the ſame time make a ſweet Impreſſion upon the ſaid Fibres. It fortifies the Heart and Stomach, creates an Appetite, and by its volatile and exalted Principles, helps Digeſtion: It provokes Sweat, Urine, and Womens

mens Terms, by attenuating the viſcous and groſs Juices, and removing the Obſtacles they encounter with in the ſmall Pipes, whith ſtop the Paſſage of the Liquors. Laſtly, It is looked upon to be good for reſiſting of Poiſon, and it operates upon this Occaſion, by keeping the Humours in their juſt Fluidity. The greateſt Part of the Country People have ſuch an Opinion of this Herb, that they are perſuaded it can preſerve them from the Plague, and all ſorts of internal and external Corruptions; and hence it is that they make uſe of it in divers Places, as we do of *Orvietan*, *Treacle*, and ſeveral other the like Compoſitions in Phyſic.

They boil this Herb in White-wine, and then ſtrain it, at which time 'tis proper to allay the Tooth-ach, and Pains in the Gums, occaſioned by ſome viſcous and acid Humours: They put it into the Mouth, and keep it there for ſome time. This Herb is alſo good to faſten the Teeth and Gums of ſcorbutic Perſons.

CHAP. LVII.

Of Leeks.

YOU are to chuſe ſuch as are tender, ſown in Gardens, and that grow in moiſt, fat, and marſhy Ground.

Leeks are of an opening, cutting, and penetrating Nature, promote Womens Terms, Excretion, Urine, and Seed: It ſtops Vapours, and prevents Drunkenneſs: It is externally applied for the ſtinging of Serpents, Burnings, Emrods, and to help Suppuration; and its Juice they uſe for to cure Noiſe in the Ears.

The *Leek* is hard of Digeſtion, and cauſes Wind: It alſo heats much, cauſes Pains in the Head, and ſtrange Ravings, according to ſome Authors.

They contain much Oil and eſſential Salt.

They

They agree in cold Weather with old Men, People that are phlegmatic, and ſuch as have groſs Humours, and not much in Motion.

REMARKS.

They carefully ſow *Leeks* in Kitchin Gardens. It is more uſed for Food than Phyſic. Moſt Authors, that have writ of it, make it to be a very pernicious Food; yet we do not find, though much uſed amongſt us, that it produces all thoſe ill Effects that are attributed to it; Indeed, 'tis ſomewhat hard of Digeſtion, and ſometimes cauſes Wind, by reaſon of the viſcous and glewy Phlegm contain'd therein; and therefore it ought always to be well boil'd before it is eaten, to the End this ill Juice may be attenuated thereby.

The *Leek* excites Urine, Womens Terms, and human Seed, by its ſharp, inciſive and penetrating Salts: Being applied externally, it helps Suppuration; becauſe it digeſts, ripens, and attenuates the Matter to be ſuppurated, and imparts Strength and Motion enough to it to make its way out: They apply it alſo in the ſame Manner to Burnings, and the Stinging of Serpents; and upon this Occaſion, it opens the Pores of the Part affected, and gives a free Paſſage out for the offenſive Things that had been introduc'd. Laſtly, The Juice of the *Leek* allays the Pains and Drummings of the Ears, when put into them; becauſe, that by its ſharp Salts, it rarifies and attenuates the viſcous and acid Humours that are fix'd in that Part, and which ſtrongly prick it.

The *Leek* in *Latin* is called *Porrum*, and in *Greek* πράσον, ἀ πράω, *accendo*, to inflame, becauſe it heats much.

CHAP.

CHAP. LVIII.

Of CHERVIL.

YOU ought to chuſe ſuch *Chervil* as is tender, full of Juice, and of an agreeable Taſte and Smell.

Chervil being taken inwardly is opening, removes Obſtructions, and diſſolves the Stone in the Kidneys. It purifies the Blood, is good againſt an Ague, diſſolves congealed Blood; and is alſo uſed outwardly in Cataplaſms or Fomentations, for the Stoppage of Urine, and Cholic in the Back.

It produces no ill Effects.

It contains much Oil that is a little exalted, eſſential Salt and Phlegm.

It agrees at all times, with any Age or Conſtitution.

REMARKS.

Chervil is a very common Pot-herb, often put in Broth. It is of a good Taſte and Smell, becauſe it contains many volatile and exalted Parts. It's Leaves are like thoſe of *Parſley*, but they are ſhorter, and more jagged.

The chief Virtue of *Chervil* conſiſts in an eſſential Salt, and ſome oily and exalted Parts which it contains, that are proper for diſſolving and attenuating the groſs and viſcous Juices they meet with in their Way; to open the Glands of the Reins, and to purify the Blood, by keeping it in a juſt and equal Circulation, and by expelling thoſe Things that obſtruct its Motion.

Chervil in *Latin* is call'd *Chærophillum*, ἀ χαίρω, *gaudeo*, and φύλλον, *folium*; being as much as to ſay, an Herb that cauſes Joy, by the Multitude of its Leaves.

It is also call'd *Cerefolium, i. e.* the Leaf of *Ceres*; because this Herb was much used among those Aliments, which in ancient Times they would have this Goddess to preside over.

CHAP. LIX.

Of PURSLAIN.

THere are two Sorts of *Purslain*, viz. the Wild and Garden *Purslain*; the last of which differs no otherwise from the former, than that its Leaves are smaller, and that it grows wild.

You are to chuse young, tender, and juicy *Purslain*.

It purifies the Blood, and allays the sharp Humours in the Breast: It is good against the Scurvy, and to kill the Worms.

It is hard of Digestion, and creates Wind.

It contains much Oil and Phlegm, but a little Salt.

It agrees in hot Weather with young Persons of a hot and bilious Constitution.

REMARKS.

Purslain is sown in Gardens, in a fat Soil, and is much used in Foods. They put it into cooling Broths and Sallets. Some there are, who preserve them with Vinegar and Salt. As for the wild *Purslain*, 'tis not much used: It's commonly found in Vineyards. Some Authors will have it, that they are endued with quite contrary Virtues to the Garden *Purslain*: However 'tis remarkable, that these two kinds are like enough to one another in their Effects.

Purslain is of a moistning and cooling Nature, by reason of its bilious and phlegmatic Juice, which is proper to

to embaraſs and diffuſe the ſharp Salts. It is hard of Digeſtion, and cauſes Wind, becauſe this Juice is a little groſs and viſcous.

Purſlain-Seed is one of the four cold Seeds in the leſſer Degree, and are much uſed in Phyſic.

Purſlain in *Latin* is call'd *Portulaca, à Portulâ,* a little Gate, becauſe they fancied it to be like one.

Purſlain is alſo by ſome call'd *Porcellana, à porco,* a Hog; becauſe Swine feed upon this Herb with Delight.

CHAP. LX.

Of MARJORAM.

THERE are two Sorts of *Marjoram,* and both of them Garden ones; and the firſt differs from the other no otherwiſe, than that its Leaves are a little larger; but 'tis the Leaves of the ſecond Sort of *Marjoram* that you are to chuſe, becauſe they are of a ſweeter Smell, have a more aromatic Taſte, and in a word, a greater Virtue than the other.

Marjoram is cephalic, fortifies the Nerves, and is good for the Falling-ſickneſs, Apoplexy, and other Diſtempers that affect the Brain. It expells Wind, is of a diſſolving Nature, and good for Wounds; they put it into Snuff, Fomentations, Errhines, &c.

Marjoram heats much, and makes the Humours ſharp and pungent, if taken to Exceſs.

It contains a little Phlegm, much volatile Salt, and exalted Oil.

It agrees in cold Weather with thoſe that are melancholy, phlegmatic, and have no eaſy Digeſtion.

Remarks.

Marjoram is an Herb us'd in Sauces, to give your Meat the more Reliſh. Its ſtrong and aromatic Taſte and Smell proceeds from its volatile Salts, and exalted oily Parts: Theſe two Principles make it cephalic, and fit for to fortify the Nerves, for Apoplexies, and other Diſorders of the Brain; becauſe they divide and attenuate the viſcous and groſs Juices, which weaken the Fibres of the Brain, and do beſides increaſe the animal Spirits. *Marjoram* heats much, when us'd to Exceſs, becauſe then it too much rarifies the Humours, and over-agitates them.

Marjoram in *Latin* is call'd *Marjorana* and *Amaracus*, *ex a privativo*, and *μαραίνω*, to putrify; becauſe this Herb does not quickly wither and rot, by reaſon of its natural Drineſs; or elſe *Marjorana* from *Marum*.

CHAP. LXI.

Of Thyme, *or* Time.

TIME is an Herb whereof there are too many Sorts to be deſcrib'd in this Place. You ought to chuſe that which is new, of a ſtrong and agreeable Smell, and aromatic Taſte.

Time ſtrengthens the Brain, and attenuates and rarifies the viſcous Humours. It is good for an *Aſthma*, it creates an Appetite, helps Digeſtion, expells Wind, and reſiſts Poiſon. It is us'd externally for diſſolving Things, and for opening the Pores, as alſo exciting a more free Tranſpiration.

The too frequent Uſe of *Time* puts the Humours into too violent an Agitation.

It contains much exalted Oil, and volatile Salt.

It is good in cold Weather for old People, for those that are phlegmatic, and have a weak Stomach.

REMARKS.

Thyme is an Herb known to every body; they use it in Sauces by reason of its aromatic Taste and Smell. It contains very near the same Principles as *Marjoram*, and produces also the same Effects, as the Virtues of it may be unfolded after the same manner.

Thyme is in *Latin* call'd *Thumus*, from θυ©, *Smell*, because this Herb is very odoriferous; or else *Thymus*, *à* θυμ©, *Spiritus animalis*, the animal Spirit, because it restores the animal Spirits.

Savoury is an Herb us'd in Sauces, as well as *Thyme*; it hath a pungent and agreeable Taste, and its Smell is near like unto that of *Thyme*, but weaker. It has also the same Virtues as *Thyme*, and the same Principles, and therefore we would not make a Chapter of that Herb by itself.

It is in *Latin* call'd *Satureia*, from *saturare*, to satisfy, because it is us'd in Foods.

CHAP. LXII.

Of CRESSES.

THERE are two Sorts of *Cresses*, viz. the *Garden* and *Water Cresses*, the first of which hath oblong Leaves, that are deeply cut or jagged, of a sharp Taste, but pungent and agreeable; they use them in Sallads. As for the Leaves of *Water Cresses*, they are round, green, juicy, and not so pungent as the other; they make Sallads thereof. You ought to chuse in respect to both of them, such as are new, tender, small, and well tasted.

Both the one and the other purify the Blood, remove Obſtructions, provoke Womens Terms, diſſolve the Stone in the Reins and Bladder, provoke Urine, and are good for the Spleen and Scurvy. It is alſo us'd in *Gargariſms* and *Errhines*, to promote Sneezing.

Creſſes heat much, and put the Humours into too violent an Agitation, when taken to Exceſs.

Garden Creſſes contain an indifferent Quantity of Oil and Phlegm, and much eſſential Salt.

Water Creſſes contain much Oil, eſſential Salt, and Phlegm.

Both the one and the other agree in Winter with old People, phlegmatic and melancholy Perſons, and all thoſe whoſe Humours are groſs, and have but little Motion.

REMARKS.

The firſt Sort of Creſſes is ſown in Gardens; as for the other, it grows by Brook-ſides, and therefore is called *Water Creſſes*. It is more tender in Winter than Summer, and better for Sallads.

Garden Creſſes are more ſharp and pungent than the other; and the Reaſon is, that its Salts are more dilated by the phlegmatic Parts, and leſs incumber'd by thoſe that are oily. It is uſed only in Compoſitions, becauſe of its Over-ſharpneſs; when, on the contrary, they prepare a Sallad of *Water Creſſes* alone.

Both the one and the other of them contain a ſharp Salt, that is very cutting and penetrating, and can rarify the groſs Humours, diſſolve and attenuate the viſcous Juices, and produce all the good Effects we have attributed thereunto. It may be ſaid, that there is no Herb whoſe Virtues are more conſpicuous and great than thoſe of *Creſſes*. In ſhort, we ſee daily that ſcorbutic People are reliev'd by the Uſe of them; and this makes it to paſs among the moſt efficacious of antiſcorbutic Remedies.

Creſſes, and eſpecially Garden ones, are us'd in *Errhines*, to provoke Sneezing; they operate upon this Occaſion,

casion, by strongly pricking the nervous little Fibres of the Nose with their sharp Salts, and exciting a convulsive Motion therein.

Cresses in *Latin* are call'd *Nasturtium, quasi Nasitortium*, being as much as to say, an Herb that wriths or twists the Nose; for being put into it, it operates in the same Manner thereupon as other Snuffs do, and it is also for the same Reason that they call it *Nasitord* in *French*.

As for the *French* Word *Cresson*, and the *English Cresses*, they are deriv'd from *Crescere*, to grow, because *Cresses* usually grow very fast.

CHAP. LXIII.

Of SPINAGE.

THEY chuse those that are tender, soft, juicy, well cultivated, and that grow in a fat Soil.

Spinage stops Coughing, allays the sharp Humours of the Breast, and keeps the Body open.

They cause Wind and gross Humours.

They contain much Oil, Phlegm, and a little Salt.

They agree at all times with young People of a hot and bilious Constitution.

REMARKS.

The Plant that bears *Spinage* was not known among the Ancients, or else they call'd it by another Name than we do. They sow it in Kitchen-Gardens, where it grows in spight of the Severity of Winter. It is much us'd in Foods.

It contains an oily, phlegmatic Juice, that is moistening, cooling, laxative, and fit to dilate and embarass the sharp Salts that prick the Breasts, and to stop Coughing.

It is said, that the Juice of *Spinage* taken inwardly, and the same *Spinage* apply'd by the way of a *Cataplasm*, cure the stinging of Serpents. Perhaps this Herb may waste, and a little embarass the Poison, but I should be loth to trust to this Remedy, since the Evil is such as to require more powerful and efficacious Helps.

Spinage in *Latin* is call'd *Spinaria* or *Spinachia*, *à Spina*, a Thorn, because the Husk of the Seed of this Plant is usually prickly.

CHAP. LXIV.

Of SWINE-BREAD.

YOU are to chuse those that are of a middling Size, pretty hard, fresh, plump, of an agreeable Smell and Taste, and no ways rotted.

They fortify the Stomach, create an Appetite, increase Seed, and promote Venery.

The too frequent Use of *Swine-Bread*, causes great Fermentations in the Humours, they also produce Wind and Cholic in the lower Parts of the Belly. *Avicen* pretends they cause the Palsy, and Apoplexies.

Swine-Bread contains much Oil, essential Salt, and Earth.

They agree in Winter with old Men, phlegmatic People, and those who can easily digest their Food, provided however that they be us'd with Moderation. But they are pernicious to young People of a hot Constitution, to melancholy and atrabilarious Persons.

REMARKS.

Swine Bread is a Sort of Root, or pulpy shapeless Lump, of different Sizes, uneven, and grows in the Earth, without shooting out any Plant; which is the Reason,

Reaſon, to my thinking, that it has ſo delicious a Taſte. In a word, its exalted Principles being, as I may ſay, reunited, and as it were concentring in the *Swine-Bread*, produce a more agreeable and excellent Taſte, than if theſe ſame Principles, by the Vegetation of the *Swine-Bread*, had been diffus'd and diſpers'd into all the Parts of the Plant.

Swine-Bread is much uſed in Foods: It is ſerv'd in to the beſt Tables, after they have roaſted it in Aſhes, or prepar'd it with Wine; ſome beat it into Powder, and put it into Sauces. The Ancients fancied this Plant had no Seed, and that the ſame was form'd of the coagulated Juices of the Earth, or of the Earth itſelf, whoſe Parts ſtraightly unite together; which gave them Occaſion to make theſe two Lines, wherein they pun upon the Seed.

> *Semina nulla damus, nec ſemine naſcimur ullo;*
> *Sed qui nos mandit ſemen habere putat.*

Swine-Bread grows plentifully in dry and ſandy Places; they dig them out of the Earth, eſpecially in the Spring; the Way of diſcovering the Place where they grow, is to put Hogs there, for all theſe Animals love them exceedingly. They can ſmell them at a Diſtance, and they preſently fall to dig them out of the Earth to eat them: There are Dogs that can find them out as well as Swine. Several Country People living in thoſe Parts where they grow, teach them by long Uſe to diſtinguiſh the Soil where they are hid.

It is ſaid that *Swine-Bread* grows plentifully after Autumn Rains, and great Thunder; and the Reaſon is, becauſe it then excites a Fermentation in the Seed of *Swine-Bread*, that ſoftens them, opens their Pores, and makes them fitter to receive the Juices of the Earth.

There are Diverſities of Opinions among the Ancients about *Swine-Bread*; ſome pretend it is good Food, others aſſure us 'tis bad; and this gives us Reaſon to believe, that it produces good and bad Effects. It is of a reſtorative Nature, fortifies the Stomach, and increaſes Seed, by thoſe volatile and exalted Principles contain'd therein; but when it is uſed immoderately, it attenuates and ſtrongly divides the Humours by the ſame Principles, and heats

heats much. Indeed the Pepper and Salt, with which People usually eat *Swine Bread*, do not a little contribute thereunto. Besides *Swine-Bread* contains earthy and gross Parts, which perhaps gave Occasion to *Avicen* to believe, that this Food produc'd the Palsy and Apoplexy.

CHAP. LXV.

Of POTATOES.

YOU are to chuse those that are large, plump, tender, reddish without and white within, and of a good Taste, like that of an *Artichoak*.

They nourish the Body, moisten much, and allay the sharp Humours of the Breast; but yet produce gross Humours, and cause Wind.

They contain a little Salt, but much Oil and Phlegm.

They agree at all times with young bilious People, and those in general, whose Humours are very sharp, and much agitated.

REMARKS.

Potatoes are by some call'd *Earth-pears*, because they grow in the Earth to the Branches of the Root that bears them. They were brought originally from the Country of *Tapinambour* in *India*, and they are now much us'd for Food.

They are nourishing enough, and allay the sharp Humours of the Breast, by their oily and balsamic Principles, which are apt to unite to those Parts that want recruiting, and to embarass the sharp Salts that prick the Breast. They produce gross Humours, and break Wind, because they contain a viscous and thick Juice.

This Plant in *Latin* they call *Helianthemum, Tuberosum, Indicum*: *Helianthemum*, from ἥλιος, the Sun, and ἄνθος,

ἄνθη, a Flower; that is to say, *Flower of the Sun*, or a golden Flower, by reason of its Colour; *Tuberosum*, because *Potatoes* are crooked and uneven, as well as *Swine-Bread*; and *Indicum*, because *Potatoes* were at first brought from *India*, as we have already observ'd.

CHAP. LXVI.

Of MUSHROOMS.

THERE are several Sorts of *Mushrooms* which spring up in a short time out of the Earth, in Meadows, Shrubs, and Dunghils. The best, and most safe for Mens Health, are those which grow up in one Night upon a Dung-Bed, where Gardeners have found the Art to make them grow all the Year round; they ought to be white above, reddish underneath, pretty large, plump, tender, easy to be broke, and of an agreeable Taste and Smell. The *Mushrooms* that grow in Meadows are also very good, as appears by these Lines;

—— *Pratensibus optima fungis*
Natura est; aliis male creditur.——

There grows also in the Spring, in shady Places, in Woods, under Trees, and among Thorns, another Kind of *Mushroom* that is wrapp'd up in Moss, and the same grows again all the Year in the same Place from whence you have gather'd it; the Ground from whence it springs is grey: this *Mushroom* is small, and of an exquisite Smell. You are to chuse that which is about the Bigness of a Pease, white, tender, pulpy, and of a sweet Smell.

Mushrooms are restorative, nourishing, and strengthening; they increase Seed, create an Appetite, and have all those Properties that are necessary to please the Palate.

Mushrooms work violently upwards and downwards, cause the Palsy and Apoplexy, and often kill with a malignant Quality, which they suddenly impart to the Humours. Now and then those of them which are look'd upon to be the best and safest, suffocate, and hinder Respiration, if taken never so little to Excess. There are also some of them, according to the Account given by divers Authors, which poison People if they smell to them.

All *Mushrooms* contain much Oil, and essential Salt.

They agree at no time to any Age or Constitution, because they always do more hurt than good; and if Use be made of them, it ought to be done with much Moderation; and it is necessary you drink good Wine upon them.

REMARKS.

A *Mushroom* is a kind of Plant, without either Flowers, Leaves, or Seed that appear to us. The Ancients thought it had no Seed, because they could not discern it; tho' now 'tis demonstrable enough, that there is no Plant that does not proceed from Seed; and tho' *Mushrooms* to Appearance have none, we must not from thence absolutely conclude they have none, but only that their Seed is so small and fine, that we cannot perceive them.

It is said, if you steep *Mushrooms* in Water, and afterwards pour their Water down upon the Ground, *Mushrooms* shall grow there; and this arises in that the Water is fill'd with the Seed of *Mushrooms*, which afterwards are as it were hatch'd in the Earth; or, because that this same Water hath dissolv'd some of the essential Salts of the *Mushrooms*, which serve to dilate and rarify the Seeds of other *Mushrooms* which are scatter'd on the Ground.

It is said, that at *Naples* and *Rome* there are Rocks and stony Places, upon which if you throw hot Water, *Mushrooms* will grow at any time. 'Tis like this hot Water softens the Seeds of the *Mushrooms* that are in

such

such Places, and opens their Pores, so that these Seeds more abundantly receive the remote Juices that are proper to extend and make them grow.

Mushrooms are a sort of Victuals that you cannot be too cautious of. *Dioscorides* divides them into two Classes, one of which are very dangerous, and may be reckon'd of the Number of Poisons, the other do no harm. However, we cannot but say that these last, which are commonly made use of, are sometimes pernicious; since we see every Day whole Families brought to their End by eating them. Which gave *Pliny* Occasion to exclaim against the Luxury of Mankind, who to gratify their Appetites, very often run the Risque of their Lives, by eating Foods of that kind. *Nero* call'd *Mushrooms*, βρῶμα θεῶν, *i. e.* the Victuals of the Gods; because the Emperor *Claudius*, whom he succeeded, dy'd with eating of *Mushrooms*, and was afterwards deify'd.

There are two different Parts in a *Mushroom*, *viz.* the oily and saline, which last are of an acid, volatile, very coagulating and malignant Nature. However, when they are strictly united with the others, they are not so dangerous, because they are kept down and embarrass'd. But when there is not a strict Union between these two Parts, these Salts we have spoken of getting the Ascendant, produce many ill Effects. For Example; the *Mushrooms* commonly us'd by us, spring up out of the Earth in a little time; they are presently to be gather'd, for if you let them lie by for some time, they become a deadly Poison; because their Salts, which at first were sufficiently bound up by their ropy Parts, insensibly free themselves from the Fetters that shackled them, and resuming all their Force, cause the Fermentation that is wrought in the *Mushrooms*.

Hence we may conclude, that the more oily Parts the *Mushrooms* have in them, the less dangerous they are; and those which grow upon Dung beds cannot produce such bad Effects as the others, because that Bed imparts a great Quantity of sulphurous Principles to them.

Mushrooms may also be pernicious by their spongy Substance, which coming to be diffus'd and rarify'd by the Heat of the Body, presses the Midriff, and those Parts which serve for Respiration, and hinders the Air to pass into

into the Lungs; and 'tis from hence that the best *Mushrooms* being taken to Excess, sometimes suddenly suffocate.

When you eat *Mushrooms*, you ought to drink a good deal of Wine; because this Liquor, by the Help of the Sulphurs abundantly contain'd therein, embarrasses the Salts of the *Mushrooms*, and moderates their Operation. Honey is also accounted a Remedy against the ill Accidents caus'd by *Mushrooms*, and upon this Occasion operates in the same manner as Wine does.

Here it is to be noted, that if the *Mushrooms* do not retain their natural Colour after they are wash'd, but turn either blue, red, or black, they are very dangerous.

You'll find petrify'd *Mushrooms* upon Rocks, which we call *Sea-Mushrooms*.

Mushroom in *Latin* is call'd *Fungus*, *à Funus ago*, I make Funerals, or cause Death; because many have lost their Lives by eating of them.

CHAP. LXVII.

Of Small Red Mushrooms.

YOU are to chuse such as are tender, of the Bigness of a Nut, oval or oblong, of a yellowish Colour or whitish, and full of large Holes like Honey-Combs.

These *Mushrooms* create an Appetite, are of a strengthening and restorative Nature, and of great Use in Sauces.

The frequent Use of them heats much, and makes the Humours sharp.

They contain much Oil, Phlegm, and essential Salt.

They agree in cold Weather with those that are phlegmatic, and such in general whose Humours are gross, and have little Motion; but Persons of a hot and bilious Constitution ought to abstain from them.

Re-

REMARKS.

This is a Kind of a Spring *Mushroom*, and does not differ from the common Sort, saving that it has many Holes in it, whereas the other is puff'd up and fistulous. It usually grows at the Foot of Trees in the Woods, and grassy and moist Places. The Use of this Sort of *Mushroom* is not attended with such bad Accidents as the other, and that in all likelihood because their Salts are less injurious and pestilential than those of the common *Mushrooms*, or else because they are more confin'd and embarrass'd by sulphurous Principles.

It is in *Latin* call'd *Bolet*'s, and in *Greek*, βωλίτες, which signifies a kind of round *Mushroom*.

CHAP. LXVIII.

Of RADISHES.

YOU are to chuse those that are tender, juicy, of a sharp and pungent Taste, but pleasant, easy to be broken, and not very thick.

They provoke Urine, drive the Stone out of the Kidneys and Bladder, and are good for the Cholic in the Back; they help Womens Months, and create an Appetite; they make use of them for the Spleen and Mesentery, for the Jaundice and Dropsy. They are of a detersive and cutting Nature; they are bruis'd and apply'd to the Soles of the Feet in malignant Fevers.

It makes People lean, creates Vapours, and causes Pains in the Head, when immoderately us'd.

It contains a little Oil, and much essential Salt and Phlegm.

It agrees in cold Weather with phlegmatic and melancholy People, provided still they have a good Stomach.

REMARKS.

All the Parts of a *Radish* may be wholſome, however there is none of it us'd for Food but the Root; they pull it out of the Earth, eſpecially in the Spring. It has a ſharp and pungent Taſte, which proceeds from its eſſential Salts, which are very inciſive, penetrating, and a little confin'd and embaraſs'd by the oily Parts.

A *Radiſh* works by Urine, expels the Stone out of the Kidneys and Bladder, and is good for the Cholic in the Back, by the Help of thoſe eſſential Salts, which by thoſe Parts that are ſolid and endu'd with Motion, open the urinary Paſſages, and drive out thoſe groſs Matters that ſtop therein; theſe Salts being convey'd to other Parts, can alſo remove the Obſtructions they meet with there.

The Seed of *Radiſh* is opening, but if you put them alone into your Mouth, it will make you reach to vomit; and therefore ſome Authors have plac'd it among the weak Vomits. You may take from half a Dram to two Drams of them.

There is another Sort of *Radiſh*, commonly call'd the *Horſe Radiſh*, and in *Latin*, *Raphanus ruſticanus*; becauſe the Country People eat the Root of it, as we do that of the common *Radiſh*. It has a ſharp and hot Taſte, and therefore not much us'd in Foods; however, ſome make uſe of it in Sauces: It is alſo employ'd in Phyſic. It has the ſame Virtue as the common *Radiſh*, and operates even with more Force, becauſe its Salts are ſharper.

Radiſh in *Latin* is call'd *Raphanus*, *à ῥᾳδίως*, *facile*, and *φαίνω*, *appareo*; ſignifying as much as that it were a Plant that eaſily appear'd, becauſe the *Radiſh* quickly grows after it is ſown.

CHAP.

CHAP. LXIX.

Of a TURNEP.

THERE are two Sorts, the Male and Female, the laſt of which is much more eſteem'd than the other.

Whether it be the one or the other, you are to chuſe ſuch as are tender, plump, of a good Taſte, and that grow in a fat and moiſt Soil.

They are very nouriſhing, and provoke Urine; they make uſe of their Decoction, when ſtrain'd and ſweeten'd with Sugar, to allay the ſharp Humours of the Breaſt, and remove Hoarſeneſs; and the ſame is to be taken before you go to Bed at Night.

They are windy, cauſe Obſtructions, and are hard of Digeſtion.

They contain much Oil, and a little eſſential Salt.

They agree at all times with young bilious Perſons, and thoſe whoſe Humours are ſharp and thin, provided however they have a good Stomach.

REMARKS.

They ſow them in a moiſt Soil with *Cabbage*, in *England* and *Limoſin*, and are much us'd for Food; the two Kinds we have ſpoken of do not differ much from one another, only the Male is uſually round, about the Bigneſs of a Child's Head, and much extended in Breadth, and that the Female is oblong: Both the one and the other ſometimes grow to a prodigious Bigneſs. *Pliny* and *Tragus* ſay, they had ſeen ſome of the Males that weigh'd forty Pounds apiece; and *Amatus* reports, that he had ſeen ſome that weigh'd above fifty and ſixty Pounds:

Pounds: Some of the Female has alſo been known to have weigh'd thirty.

They are very nouriſhing and ſoftning, becauſe they have an oily and balſamic Juice, that is proper to drown the ſharp Salts of the Humours, and to unite the ſolid Parts that want recruiting. They are hard of Digeſtion, windy, and ſometimes cauſe Obſtructions; becauſe their Subſtance being very compact and cloſe in the Parts thereof, they continue a long time in the Stomach before they are waſted, ferment there, and eaſily ſtop in the ſmall Channels or Pipes through which they paſs.

The Seed is look'd upon to be good againſt Poiſon, and to kill the Worms.

Turnep in *Latin* is called *Rapa*, from the *Greek* word ῥάφυς, or ῥάπυς, that ſignify the ſame thing.

CHAP. LXX.

Of RAMPIONS.

YOU are to chuſe ſuch as are young, tender, and well taſted.

They fortify the Stomach, help Digeſtion, are of an opening Nature, and good for the Stone and Gravel; they are alſo deterſive, and reſiſt Poiſon.

They produce no ill Effects, at leaſt if they be moderately us'd.

They contain much eſſential Salt, and a little exalted Oil.

They agree at all times with any Age or Conſtitution.

REMARKS.

Rampion is a long and ſmall Root, about the Thickneſs of one's little Finger, white and well taſted: It is ſown in Gardens, and they gather it while it's tender to be put among Sallading. It contains ſome exalted Principles,

Principles, that fortify the Stomach, and help Digeſtion, and by the help of its eſſential Salts is of an opening Nature.

There is another Sort of *Rampion* called in *Latin*, *Rapontium majus*, whoſe Root is good Food, though not much us'd.

Rampion in *Latin* is called *Rapunculus, quaſi, rapum parum*, becauſe they are like a ſmall Turnep.

CHAP. LXXI.

Of Navews, *or* Rapes.

THERE are two Kinds of *Navews*, the firſt a Garden one, and the other wild; the laſt differs from the firſt, becauſe it is much ſmaller; the Garden one is much better than the other.

You ought to chuſe that which is of a middle Size, tender, delicate, pulpy, white, and of a pungent and agreeable Taſte.

They are pectoral, and us'd in Decoctions, to allay and diſſolve the ſharp viſcous Humours that fall upon the Breaſt, as well for an Aſthma, Phthiſic, and an inveterate Cough; they are nouriſhing enough; and when ſcrap'd, are applied outwardly, and by Way of Cataplaſm, to digeſt, diſſolve, and allay Pains or Aches.

They ſometimes cauſe Wind and Cholic.

They contain much eſſential Salt, Oil and Phlegm.

They agree at all times, with any Age and Conſtitution; but leſs with thoſe who are ſubject to Wind and Cholic.

Remarks.

The *Navew* is the Root of a Plant that is ſo like that of a Turnep, that Gardeners and Labourers cannot diſtinguiſh

distinguish the one from the other, but by the Shape of their Roots. They sow them in moist Grounds, and are much us'd for Food.

It is very nourishing, pectoral, and lenitive, because it contains many oily and balsamic Parts: However, 'tis hard of Digestion, and creates Wind, because of the viscous and gross Juice wherewith it abounds.

In Physic they prefer the Seed of the wild *Navew* before that of the Garden ones. It works by Urine, and resists Poison. It expels the ill Humours of the Body by Transpiration, produces good Effects in the Small-Pox, and malignant and pestilential Fevers, and is one of the Ingredients whereof they make Treacle.

There is a Grain they call *Navette*, or *Rape-Seed*, which many have taken for the Seed of *Navew*; but 'tis the Seed of a Kind of *Cabbage* called *Colsa* in *Flanders*: They sow it in several Countries, and extract an Oil out of it, which Hatters use, and serves also to burn: This Oil being outwardly applied, is of a lenitive and dissolving Nature, but little us'd in Physic.

CHAP. LXXII.

Of PARSNIPS.

THERE are two Sorts of them, the Garden and wild *Parsnip*. You are to chuse the first, because 'tis thicker, more tender, and of a much more agreeable Taste and Smell.

Parsnips promote Urine, and Womens Terms, keep down Vapours, are look'd upon to be good for Wounds, and nourishing enough.

Parsnips, and especially the wild ones, are heavy in the Stomach, and a little hard of Digestion.

They contain much Oil, Phlegm, and essential Salt.

They agree at all times with any Age and Constitution.

REMARKS.

Parsnip is a Root well known, and much us'd for Food. It grows in a fat and moist Soil, and is of a very agreeable Taste, because of some exalted Principles therein contain'd, which contribute also to produce Part of those good Effects which we have attributed to it: However, 'tis somewhat hard of Digestion, at least if not well boil'd; because it consists of a Substance that is very compact and close in its Parts.

CHAP. LXXIII.

Of CAROTS.

YOU are to chuse such as are long, thick, yellow, or of a pale white Colour, tender, easy to be broke, and of a Taste inclining to sweet.

They are opening, expel the Stone, purify the Blood, and help Womens Terms.

It is observ'd, that *Carots* are wholesome enough, and produce no Inconveniency, if moderately used.

They contain much Oil, and essential Salt.

They agree at all times with any Age and Constitution.

REMARKS.

Carots are Roots much us'd in Kitchens, because of their Taste, which is agreeable enough. Most of the good Effects produc'd by them, proceed from their essential Salt: Their Seeds and Leaves are not us'd for Food.

They are Sudorifick, good for Wounds, opening, proper for the Stone, and help Womens Terms.

Carot in *Latin* is called *Carrotta*, from *Caro* Flesh, because 'tis as it were fleshy.

CHAP. LXXIV.

Of SAXIFRAGE, or GOATS-BEARD.

THERE are two Sorts us'd for Food; the first is a Root of a Kind of *Goats-beard*, and the other of *Scorsonnere*, commonly call'd the *Saxifrage* of *Spain*: Whether of the two you are to chuse, you must pitch upon such as are tender, easy to be broke, fleshy, juicy, and of a sweet and pleasant Taste.

Saxifrage promotes Urine, fortifies the Stomach, causes Sweat, and Womens Terms to come. That of *Spain* is look'd upon to be good in the Small-Pox and Plague, to resist Poison, and for the stinging of Serpents, and other venomous Creatures.

These being boil'd are good wholsome Food, and produce no ill Effects, if not immoderately used.

They contain much essential Salt, and an indifferent Quantity of Oil.

They agree at all times with any Age and Constitution.

REMARKS.

They sow both the one and the other in Kitchen-Gardens, because they are much used in *Lent*. The *Saxifrage* of *Spain* are so call'd because they grow there without cultivating, in moist Places and mountainous Woods: They have a more agreeable Taste than the others, probably because they are endu'd with some more volatile and exalted Principles.

The good Effects of *Saxifrage* proceed from the essential Salt contain'd plentifully therein, as already noted.

Goats-

Goats-beard in *Latin* is *Tragopogon*, from τράγος, a *He-Goat*, and πώγων, a Beard; because they pretend, that the Points of the Seed of this Plant, as they come out of their Calices, form a Kind of a Brush like an He-Goat's Beard.

The *Scorzonere*, in *Latin Scorzonera*, comes from *Escorso*, a *Catalonian* Word, that signifies a Viper; because this Plant is esteem'd to have a Virtue to cure the stinging of a Viper.

CHAP. LXXV.

Of SKIRRET, *or* SKIRWORT.

YOU are to chuse those that are tender, easy to be broke, and of a sweet and agreeable Taste.

They are of an opening Nature, promote Seed, and are good for Wounds, and create an Appetite.

They produce no ill Effects, when not used to Excess.

They contain much Oil, an indifferent Quantity of essential Salt, and much Phlegm.

They agree at all times with any age and Constitution.

REMARKS.

Skirrets are Roots much in Use for their good Taste: They are us'd at the best Tables, and are sown in Kitchen Gardens. They are much healthier than most of the other Roots we have spoken of in the foregoing Chapters: They may also pass for very wholesome Food; Most of the good Effects produc'd by them, proceed from the essential Salt they do contain.

CHAP. LXXVI.

Of ONIONS.

YOU are to chuſe thoſe that are large, full of Juice, round, as mild as may be, and ſuch as have been ſown in a fat and moiſt Soil.

The *Onion* is of an opening Nature, diſſolves the Stone in the Reins and Bladder, provokes Urine, creates an Appetite, kills the Worms, and is good againſt the Dropſy, Aſthma, and Scurvy: It is alſo us'd againſt Deafneſs, for reſiſting of Poiſon, and to ripen Impoſthumes. It is us'd phyſically, both internally and externally.

The too frequent Uſe of *Onions* inflames the Blood, cauſes Wind, and the Head-ach.

It contains much volatile acid Salt, and an indifferent Quantity of Oil.

It agrees, eſpecially in cold Weather, with old People, with ſuch as are phlegmatic, and have no good Digeſtion; as alſo with thoſe who do abound in groſs and viſcous Humours: But young Perſons of a hot and bilious Conſtitution ought to abſtain from them, or always uſe them very moderately.

REMARKS.

The *Onion* is a bulbous Root, very well known, as being commonly us'd. It varies in Colour, Bigneſs, Form and Taſte: It is ſometimes as big as a little Apple, at other times as a Nut, and one while like a Plumb. It is commonly round and orbicular, at other times oblong: It is made up of white, yellow, or red Tunicks, contiguous one to another. Laſtly, It is more or leſs ſharp, according to the Place where the ſame grows.

For

For Example, those *Onions* which grow in hot Countries are sweet in comparison of ours, and they eat them there as we do Pears and Apples: It is also to be observ'd that oblong *Onions* are sharper than the round ones, and the red and yellow than the white; the dry than the green, and the raw than those that are boil'd.

The sharp Taste and Smell of the *Onion* proceeds from the sharp volatile Salts contain'd therein, which being of a cutting and penetrating Nature, sharply prick the Fibres of the Tongue, and the inward Membrane of the Nose. Those Salts exerting themselves with Impetuosity when the *Onion* is cut, prick the Glands of the Eyes, and cause People to shed Tears: There are in like manner Salts which produce the good Effects we attribute to the *Onion*: They open the Glands of the Reins, and break and attenuate the gross Matters that make a Stop in the Urinary Passages, and for that Reason some have reckon'd the *Onion* to be one of the Specificks for the Stone.

The *Onion* likewise creates an Appetite, by lightly pricking the Fibres of the Stomach. It kills the Worms, by dissolving the Parts of those small Animals. They are good for the Dropsy, Asthma and Scurvy, since they disperse and attenuate those gross Humours that abound in these Distempers, and remove the Obstructions that are in the Pipes or Channels. Lastly, they resist Poison, by keeping the Liquors in a just Fluidity. Its Juice dropt into the Ears is good against Deafness, because it rarifies the viscous Juices that cause this Inconveniency.

The immoderate Use of the *Onion* produces some ill Effects, which have been already noted; bcause then they cause excessive Fermentations in the Humours.

The *Onion* in *Latin* is called *Cepa*, or *Cæpa*, *à* κεφαλη, *Caput*, a Head, because the Top of this Plant, as well as the Root, is in shape like a Head; or because the *Onion* is look'd upon to cause Pains in the Head.

CHAP.

CHAP. LXXVII.
Of GARLICK.

YOU are to chuſe ſuch *Garlick* as is tender, plump, ſtrong-ſcented, and of a ſharp and pungent Taſte.

It provokes Urine, diſſolves the Stone in the Kidneys and Bladder, excites Venery, and reſiſts Poiſon and ill Air. It kills the Worms, makes the Voice good and agreeable. It is of a cutting and penetrating Nature, creates an Appetite, and conſumes the viſcous Humours in the Stomach; they bruiſe and apply it to the Wriſts in a cold fit, or the Beginning of the hot one of an Ague.

It cauſes Pains in the Head, heats too much, and makes the Humours too ſharp, and over-agitates them: It is alſo pernicious for thoſe that have the Piles, and for Nurſes.

It contains a little Oil, but much volatile, ſharp, and very pungent Salt.

It agrees in cold Weather with old People, with thoſe who abound in groſs and tough Humours, and ſuch as cannot eaſily digeſt their Food; but young People, of a hot and bilious Conſtitution, ought to abſtain from them.

REMARKS.

Garlick commonly uſed by us in Foods, is a bulbous Root, almoſt round, and conſiſts of ſome white Tunicks, or inclining to the Purple.

Theſe Tunicks wrap up ſeveral ſmall Tubes, that are pulpy, oblong, pointed, and very ſharp to the Taſte and Smell: They are commonly called Cloves of *Garlick*.

They

They cultivate this Plant in *Spain*, *Gascoin*, and other warm Countries: The People in those Parts eat them with Bread, and make a good Repast with them. The ancient *Egyptians* esteem'd them very much, and by the Help of them pretended to keep off Diseases: They also look'd upon the *Garlick* as a strong Antidote, which they us'd as we do Treacles, or other Remedies of the like Nature.

Garlick is a great Help to Sea-faring Men; for it removes the Corruptions bred by the salt and stinking Water us'd by them; as also by the bad Victuals they are oblig'd to eat at that time, for want of better: They also prevent Reachings, and Vomiting, which are very often occasion'd by the saltish Air of the Sea, which they breathe in; and therefore Seamen usually eat *Garlick* every Morning with their Bread.

Galen pretends, that *Garlick* is very wholsome in cold Countries; but at the same time, since the Inhabitants of hot Countries are oftener liable to have weak Stomachs than others, and that *Garlick* is very good to fortify the same; I think the Use of it may sometimes be proper in those Countries, provided it be done with Moderation.

Garlick contains the same Principles, and produces the same Effects as the Onions, and the Virtues thereof may be explain'd without any more ado by the other.

Spanish Shalots are Fruits cultivated in *Spain*, and have the same Virtues as *Garlick*.

CHAP. LXXVIII.

Of the SHALOT.

YOU are to chuse a small, red, and little hard *Shalot*, and such as is as mild as can be: It creates an Appetite, fortifies the Stomach, helps Digestion, is of an opening Nature, drives the Stone

… the Reins and Bladder, and is good againſt a … Air.

It cauſes Pains and Diſorders in the Head, provokes Thirſt, and heats much.

It contains an indifferent Quantity of Oil, and much eſſential Salt.

It agrees in cold Weather with old People, with ſuch as are phlegmatic, and cannot eaſily digeſt their Food.

REMARKS.

Shalot is the Root of a kind of an Onion. It is bulbous, oblong, and ſmells and taſtes like Garlick, but not ſo ſtrong, becauſe its Salts are not ſo ſharp, and are a little more embaraſs'd with the ropy Parts. It is ſown in Kitchen-Gardens, and much us'd in Sauces.

We need not here particularize the Virtues of the *Shalot*, ſince it operates very near in the ſame manner as the Onion and Garlick do, of which we have ſpoken already.

Shalot in *Latin* is call'd *Cepa Aſcalonia, ab Aſcalone*, a Town of *Judæa*, from whence 'tis brought in great Quantity, and was alſo firſt had.

CHAP. LXXIX.

Of MUSTARD.

THERE are two Sorts of *Muſtard*, the Garden and the wild *Muſtard*; the firſt of which is alſo ſubdivided into two other Species, which we ſhall not deſcribe in this Place. They uſe for Food no other than the Seed of each Sort.

You are to chuſe that which is new, plump, and of a ſharp pungent Taſte.

Muſtard-

Mustard-seeds create an Appetite, help Digestion, provoke Urine, dissolve the Stone in the Reins and Bladder, are good for a Quartan Ague, for the Scurvy, to attenuate gross and tartarous Humours, and to provoke Sneezing. They make use of it outwardly to dissolve Swellings, and to ripen Imposthumes: It is also applied to the Shoulders, where they would draw Blisters for the Apoplexy and Palsy. This is that which is called *Sinapismus.*

It heats too much, and renders the Humours sharp and pungent.

It contains much essential Salt and Oil.

It is in cold Weather good for old People, and such as are of a phlegmatic and melancholy Temper.

REMARKS.

They sow two Sorts of *Mustard* in the Fields and Gardens, because of their Seed. It is much in Use, because it creates an Appetite with its acrimonious Taste, and gives your Victuals a more pungent and higher Taste.

They commonly for Sauce make use of a liquid kind of Paste, made of *Mustard-seeds* that have been well pounded, and mix'd, either with sweet Wine, with which 'tis half thickned, as the *Mustard* of *Dijonis*, or with a little Flower and Vinegar: This last is more pungent, and creates an Appetite more than the other; and the Reason is, because the Must which is us'd in the first does, by its sulphurous Parts, embarass the sharp Salts of the *Mustard-seed*, whereas the Vinegar us'd in the other, does increase its Sharpness and Strength.

Mustard-seed contains a very sharp and penetrating essential Salt, fit to help Digestion, by separating and attenuating the Aliments in the Stomach, by opening the Glands of the Reins, by rarifying the viscous and gross Juices: And lastly, by producing several other good and bad Effects, as before-mentioned.

From the Seed of *Muſtard* well pounded, they draw an Oil that is good for diſſolving cold Humours, for Palſies, and all Sorts of Maladies proceeding from groſs Humours.

Muſtard in *Latin* is called *Sinapi*, and in *Greek* σίνηπι ἀ σίνειν ὤπας; becauſe *Muſtard-ſeed* pricks the Eyes with its ſharp Salts; or elſe *Sinapi*, *quaſi* Σῖναι νάπυ; becauſe the Leaves of *Muſtard* are like thoſe of *Navew*.

The *French* Word *Moutarde* comes from *Muſtum*, ſweet Wine, and *adere*, to burn, *quaſi muſtum ardens*, ſweet Wine that burns; becauſe, as we have obſerv'd already, they mix *Muſtard-ſeed* with Muſt to make a liquid Paſte, to which they give the Name of *Muſtard*.

CHAP. LXXX.

Of SAFFRON.

YOU are to chuſe ſuch *Saffron* as is new, well dried, but ſoftiſh, and gentle to the Touch, of a very pretty red Colour, but a little upon the yellow, very fragrant, and of a very agreeable Taſte and Smell.

Saffron is of an opening Nature, fortifies the Heart and Stomach, qualifies the ſharp Humours of the Breaſt, cauſes Sleep, helps Womens Terms, and reſiſts the Malignity of Poiſon: They alſo make uſe of it outwardly in ſeveral Sorts of Plaſters and Eye-ſalves, in order to preſerve the Eyes in the Small-pox.

The frequent Uſe of *Saffron* injures the Senſes, makes the Head heavy, cauſes involuntary Sleepineſs, and provokes Reachings.

It contains much exalted Oil, and volatile, acid, and urinous Salt.

It agrees at all times with any Age and Conſtitution, provided it be uſed moderately.

RE-

Remarks.

The Plant or Herb that bears *Saffron*, conſiſts of ſeveral long, narrow, channelly Leaves, from among which about the Beginning of *February*, there ſprings up a low Stalk, bearing a ſingle Flower, in the middle of which there grows a kind of Tuft that is divided into three Twiſts or Strings, jagg'd like a Cock's-comb, of a fine red Taſte and pleaſant Smell, when in its Prime. They gather it before Sun-riſing, and cauſe it to be dried: This Tuft is the *Saffron* we uſe for Food and Phyſick. Some Days after grows another upon the ſame Plant, which is gather'd as well as the other, in order alſo to have it dried. Theſe Tufts turn into Filaments, as we ſee it in *Saffron*; that of the *Levant* is moſt in Eſteem: There is alſo that which is good that grows in ſeveral Parts of *Europe*, and the worſt in *France* is that of *Normandy*.

Saffron is of an opening Nature, it fortifies the Heart and Stomach, helps Womens Terms, and reſiſts the Malignity of Poiſon, by its volatile and exalted Parts. It qualifies the ſharp Humours of the Breaſt, by its oily and balſamic Principles. It alſo cauſes Sleep by the ſame oily Principles, which bind up and embaraſs the animal Spirits, which the more eaſily produce this Effect, in that they are united with the volatile Salts, which ſerve as a Vehicle to raiſe them up and convey them into the little Channels of the Brain. They mix *Saffron* in Eye-ſalves to preſerve the Eyes in the Small-pox; and it operates upon this Occaſion in ſwallowing up by its ſulphurous Parts, the ſharp and corroding Salts that do abound in this Diſtemper.

Saffron in *Latin* is called *Crocus*, from the *Greek* κρόκις or κρόκη, which ſignifies Hair or Thread, becauſe dried *Saffron* ſomewhat reſembles it.

The *French*, and if you will, the *Engliſh* Word *Saffron* comes from the *Arabick Zapheran*, which ſignifies the ſame thing.

CHAP. LXXXI.

Of NUTMEG.

THERE are two Sorts of *Nutmegs*, the one they call the Male or wild *Nutmeg*, becauſe it grows upon a wild *Nutmeg-tree*, and the other upon that which is cultivated, and named the Female *Nutmeg*. The Male, call'd *Azerbes* by the Ancients, have in a manner no Smell nor Taſte, and for that Reaſon the other is made uſe of. You are to chuſe thoſe that are well grown, freſh and not rotten: They ſhould alſo be compact, unctious, of a reaſonable Thickneſs, of a greyiſh Colour on the upper Part, of a reddiſh Colour and marbl'd within, and of a pungent and aromatic Taſte and Smell.

They help Digeſtion, ſtrengthen the Brain, Heart and Stomach, expel Wind, help Womens Terms, reſiſt Poiſon, and ſweeten a noiſome Breath.

They heat much, and therefore ought to be very moderately us'd: Moreover, they are not good for ſuch as are bound in their Bodies, becauſe they ſtill bind the more.

They contain much aromatic Oil, and eſſential Salt.

They agree in cold Weather with old Men, ſuch as are phlegmatic, and cannot eaſily digeſt their Victuals.

REMARKS.

A *Nutmeg* is a kind of Nut or Fruit growing upon a Tree as large as a Pear-tree, that grows in great Plenty in the Iſle of *Banda* in *Aſia*. The Female *Nutmeg* is

is much us'd in Sauces, not only for the Goodneſs of its Taſte, but alſo its pleaſant Smell.

It is at firſt wrapp'd up in two Shells, the firſt of which is very thick, cleaves off as the Fruit ripens, and expoſes the ſecond to view, which ſticks cloſe to the Nut, and ſeparates not from it till it is dry: The laſt is very fragrant, they call it *Mace*, and improperly the Flower of *Nutmeg*, and is much us'd in Phyſic, the ſame operating with greater Force than the *Nutmeg*, becauſe its Principles are more exalted. As for the *Nut*, when 'tis ſeparated from this Shell, they cauſe it to be dried, for the better keeping of it. It contains, as we have ſaid, ſome exalted Principles, which make it fit to attenuate the viſcous and groſs Juices; to give a greater Fluidity to the Liquors than they had before; to increaſe the Spirits; and laſtly, to produce all the Effects which we have attributed to this Fruit.

They preſerve *Nutmegs* where they grow, as we do Nuts here: They are of great Uſe to Sea-faring Men, are ſent all the World over, and are very ſtomachical. You ought to chuſe the largeſt and neweſt: They are alſo us'd for the increaſing of Seed.

Nutmeg in *Latin* is called, *Nux Moſchata, à Moſcho*, Musk, becauſe 'tis a kind of *Nut*, which hath a ſtrong and aromatic Smell, though at the ſame time it does not ſmell like Musk.

CHAP. LXXXII.

Of GINGER.

YOU ought to chuſe that which is new, well grown, very dry, that hath no Rottenneſs, but a good Smell, greyiſh Colour, reddiſh without ſide, and white within, and of a ſharp and aromatic Taſte.

It expels Wind, provokes Urine, diſperſes and attenuates groſs Humours, increaſes Seed, helps

 Digeſtion,

Digeſtion, creates an Appetite, and reſiſts Poiſon.

The frequent Uſe thereof inflames the Humours, and makes them very ſharp.

It contains much ſharp Salt and Oil.

It agrees in cold Weather with old People, with ſuch as are phlegmatic, thoſe whoſe Humours are groſs and but little in Motion, thoſe who digeſt their Victuals with Difficulty, and ſuch as are ſubject to Wind; but 'tis pernicious to young People of a hot and bilious Conſtitution.

REMARKS.

Ginger is a Root that is ſomewhat flat, knobb'd, half round, of almoſt the Thickneſs and Length of one's Thumb. It is brought into *Europe* out of the *Antilles*, in which it is now planted; but it came originally from the *Eaſt-Indies*. It extends itſelf, creeps, and multiplies very much in the Earth. Care ſhould be taken then in the gathering of it, always to leave ſome Pieces thereof behind in the Ground, in order to its increaſing a-new. They take great Care to dry it in the Sun, or in Ovens, for it contains much Moiſture, which would quickly rot it. Some Merchants take care to wrap it up well, ſo as that it may not rot, but keep the longer. You ought, before you make uſe of it, to cleanſe it well of its Rind or Bark. They mix it with Spices, eſpecially when Pepper is dear, becauſe of its ſharp and aromatic Taſte, which creates an Appetite. It contains a ſharp, cutting and penetrating Salt, that is good to help Digeſtion, to attenuate groſs Humours, to open the Glands of the Reins, to remove Obſtructions, and to produce ſeveral other the like Effects. This Root, when uſed to Exceſs, heats much, by the too great Rarefaction wrought in the Humours by its Salt. While *Ginger* is tender they cut it into Slices, and the Inhabitants eat it by way of Sallad, mix'd with Vinegar, Oil, and Salt: It is ſaid, if order'd in this manner, that it is very pleaſant. It is not ſo ſharp as when it is dried, for it contains

tains much Humidity, which extends and diffuses its sharp Salts. As for us, we cannot eat it in this manner, because it never comes into our Hands till after it is well dried.

They also preserve *Ginger*, as soon as dug out of the Earth, with Sugar; but first they steep it in Water, in order to lessen the Sharpness of it. This Comfit is of great Use at Sea: It is good against Poison and the Scurvy, to fortify the Parts, and to help Digestion. You ought to chuse such preserv'd *Ginger* as you find to be thick, softish, of a good Colour, and pleasant Taste. Its Syrup ought to be white, and well boil'd. They eat at a time a little Bit, about the Bigness of your Finger's End.

Ginger in *Latin* is call'd *Zingiber* from the *Greek* ζιγγίβερι, that signifies the same thing. And this *Greek* Word some do pretend to derive from the *Indian* Word *Zengebil*, which also signifies *Ginger*.

CHAP. LXXXIII.

Of CLOVES.

YOU ought to chuse those that are large, plump, fresh, easy to broken, and of a pleasant aromatic Smell and Taste.

They fortify the Parts, stop Vomiting, resist the Malignity of the Humours, ease the Tooth-ach, attenuate the gross and viscous Humours, help Digestion, and sweeten the Breath.

They heat much, when us'd to Excess.

They contain much essential Salt, and aromatic Oil.

They agree in Winter with old People, and with those that are phlegmatic, and abound in gross Humours; but young People of a hot and bilious Constitution

ſtitution ought to abſtain from them, or moderately uſe them.

REMARKS.

Cloves are the Fruits or Flowers of a Tree that grows in the *Indies*; when they begin to appear, they are of a green and whitiſh Colour, but afterwards become red; and at laſt become as we ſee them.

The *Arabs* call them *Calafar*; there are two Sorts of them; the firſt are thoſe which fall off by ſhaking the Tree whereon they grow; but the other ſticking faſter, will not fall, but grow ſo large there as to arrive to the Bigneſs of one's Thumb, ſo that there is no Difference between them, but that the firſt is not ſo big and ripe as the other. Theſe laſt are very ſcarce, they are call'd *Antophyli* in *Latin*, and the Mother of Clove in *French*; there grows a Gum upon them that is very fragrant, and of an aromatic Taſte.

Cloves are much us'd in Sauces, by reaſon of their aromatic Taſte and Smell; they ſtrengthen the Parts, help Digeſtion, and reſiſt the Malignity of the Humours by their volatile and exalted Principles, which diſperſe and attenuate the groſs Foods contain'd in the Stomach, which preſerve the Liquors in their juſt Fluidity, and increaſe animal Spirits. They alſo cure the Tooth-ach, by rarifying the viſcous and acid Juices, which by their Pungency cauſe this Pain.

There is another Kind of *Clove* that is very rare and precious, call'd the *Royal Clove*; it is thick and long, and near like unto a Barley Corn, bearing a little Crown at Top, from whence perhaps it had its Name. It has a greater Taſte and Smell than the ordinary Clove, and grows upon a Tree, which is ſaid to be the only one of its Kind, and grows in the Middle of the Iſle of *Maccia* in the *Eaſt-Indies*. We ſee hardly any of theſe Cloves among us, becauſe the King of the Iſland ſets a Guard upon the Tree that bears it, and will allow no other than himſelf the Uſe of its Fruit.

A *Clove* in Shape is like a Nail, and called *Caryophyllus* in *Latin*, from καρύον a *Walnut*, and φυλλον a *Leaf*, *i. e.*

i. e. a *Walnut-tree Leaf,* becauſe the Tree upon which the *Clove* grows, has Leaves very near like unto thoſe of the *Walnut-tree.*

CHAP. LXXXIV.

Of CINNAMON.

YOU are to chuſe that which is thin, freſh, of a very good Smell, a little ſharpiſh and aromatic Taſte, and of a Colour inclining to red.

It provokes Urine and Sweat, reſiſts Poiſon, fortifies the Stomach, Heart, and Brain, helps Digeſtion, Womens Terms, and their Delivery, and expels Wind.

The immoderate Uſe of it inflames the Humours, and agitates them very much. It hath much exalted Oil, and volatile Salt.

It agrees in cold Weather with thoſe that are phlegmatic, melancholy, have weak Stomachs, and cannot well digeſt their Food; but it is not good for young Perſons of a hot and bilious Conſtitution.

REMARKS.

Cinnamon is the ſecond or inner Bark of a Tree that grows in the Iſle of *Ceilon*; this Tree grows alſo in *Java* and *Malabar,* but 'tis neither ſo good, nor in ſuch Plenty there. The Wood of the *Cinnamon-tree* has neither Taſte nor Smell; but its chief Virtue is in the Bark, which being taken off, eaſily divides into two, the innermoſt of which is preferr'd before the other. They put it to dry in the Sun, where it is formed into Rolls, as we ſee it brought over, and acquires a very pleaſant aromatic Smell and Taſte, by a Fermentation which

which raiſes up its oily Principles, and frees its Salts from that groſs Matter which detains them.

It is to be obſerv'd, that this Bark, when newly taken off the Tree, and before it is dried, hath in a manner no Taſte nor Smell, and that it requires a moderate and gentle Heat to make it agreeable to the Taſte and Smell. In a word, if you expoſe it to the Sun when ſhining very hot, it loſes a conſiderable Quantity of its volatile Parts, and grows black, becauſe its oily Parts being roaſted, fall back upon the Matter like Soot; whereas, on the contrary, when it is a long while a drying in a moiſt Seaſon, it becomes greyiſh, and in a manner hath no Virtue, becauſe its Principles have not been exalted enough.

Cinnamon was ſo rare in the Time of *Galen*, that the Emperors only us'd it; nay, they preſerve it ſtill carefully in their Cloſets: but the Excellency of this Drug has made it more common, by putting us upon going to ſeek it out in thoſe Parts of the World where it grows. It is now much us'd; we ſhall not tarry to explain its Virtues, ſince it contains in effect the ſame Principles as ſeveral other aromatic Drugs do, of which we have ſpoken in the foregoing Chapters, and operates alſo in the ſame Manner.

They extract from the Fruit of the *Cinnamon tree* an oily Juice of an aromatic Taſte and Smell, which the People of *Ceilon* make uſe of to fortify the Stomach. The Root of the ſame Tree, if you cut it, affords a Liquor that ſmells like Camphire.

There is another Kind of *Cinnamon*, called in *Latin Caſſia Lignea*; it is both in reſpect to Taſte, Smell and Shape much like the common *Cinnamon*, however it is thicker, and not ſo aromatic. It is gather'd from a Tree altogether like that call'd the *Cinnamon-tree*, and in the Iſle of *Ceylon* is confounded with it; for theſe two Trees cannot be diſtinguiſh'd from one another, any otherwiſe than by their Barks. It may be farther ſaid, the *Cinnamon* and the *Caſſia Lignea* do not differ neither but in Degree of Goodneſs, and not upon the Account of their being two ſeveral Sorts.

Cinnamon in *Latin* is called *Cinnamomum*, that is, the *Amomum* of *China*. It is alſo called *Canella*, which is a Dimi-

Diminutive of *Canna*; this Bark hath obtain'd this Name, because its Branches are like small Canes.

CHAP. LXXXV.

Of Coriander-Seed.

YOU are to chuse that which is big, well grown, new, clean, well dried, whitish, of a strong and pleasant Taste, and Smell.

It sweetens a stinking Breath, fortifies the Stomach, and helps Digestion, when taken after Meals. It expels Wind, and is good against a bad Air.

The too frequent Use of *Coriander* inflames the Humours, and does not agree with People that are of a hot and bilious Nature.

It contains much exalted Oil, and an indifferent Quantity of essential Salt.

It agrees in cold Weather with old People, with those who have gross Humours, and but of little Motion, and such as cannot easily digest their Victuals.

Remarks.

The Plant that bears *Coriander* is cultivated in Gardens, upon the Account of its Seed, which is much us'd for Food and Physic; they are us'd in Comfits, Spirituous Liquors, and Beer. They are green upon the Plant, but grow whitish as they dry; they are of an aromatic and very agreeable Taste and Smell; but for the rest of the Plant, it has an unpleasant Smell, like that of Bugs, and that is the Reason that 'tis neither us'd in Physic, nor Food. There are also some Authors who pretend that *Coriander* Leaves are poisonous, if inwardly taken. The Virtue of *Coriander-Seed* proceeds from their volatile and exalted Principles.

Coriander in *Latin* is *Coriandrum*, from κόρις a *Wall-Louse* or *Bug*, because, as we have already obſerv'd, it ſmells like it.

CHAP. LXXXVI.

Of PEPPER.

THERE are two Sorts of *Pepper* us'd in Food, *viz.* the white and the black; the white you ought to chuſe when it is new, even, ſleek, leſs ſharp and pungent than the other, plump, heavy, clean, in Shape like *Coriander-Seed*, but bigger and harder. As for the black *Pepper*, it ought to have a very ſmart Taſte, to be compact, heavy, plump, clean, and of an uneven and wrinkled Surface.

Black and white *Pepper* are both of an opening Nature, they attenuate the groſs and viſcous Humours, help Digeſtion, create an Appetite, expel Wind, reſiſt the Malignity of the Humours, provoke Sneezing, and excite Seed. *Pepper* is the moſt common and uſual Remedy for thoſe whoſe Roof of the Mouth is fallen, they apply it thereto, and it will bring it to its Place again.

The frequent Uſe of *Pepper* is pernicious to People of a hot and bilious Conſtitution; for it inflames their Blood, and other Humours.

Black *Pepper* contains much Oil, volatile and fix'd Salt. White *Pepper* contains much fix'd Salt, an indifferent Quantity of Oil, and leſs volatile Salt than the other.

Pepper in cold Weather agrees with old People, with thoſe that are phlegmatic, ſuch as cannot eaſily digeſt their Victuals, and are troubled with groſs Humours, and ſuch as have but little Motion.

RE-

REMARKS.

Black *Pepper* grows upon a creeping Plant like *Ivy*, and the Corns thereof have no Stalks, but ſtick along a Nerve (as I may call it) and that many of them together in a Bunch. Theſe Bunches they preſerve upon the Place with Salt and Vinegar, while they are yet green and tender; the *Pepper-Corns* are green at firſt, but blacker as they grow ripe; they are gather'd when ripe, and dried, then they grow leſs, and alſo wrinkled, becauſe of the exhaling of their Moiſture away. The Plant which bears black *Pepper* grows in *India*, *Malacca*, *Sumatra*, and *Java*. The Inhabitants of the Country diſtinguiſh them into Male and Female; however, both the Corns of the one and the other are altogether alike.

The Origin of white *Pepper* is not fully known; the Ancients imagined that the white did not differ from black *Pepper*, any otherwiſe than the black Grape does from the white; they alſo ſaid, that white *Pepper* had this Colour upon no other Account than that it was not yet ripe; and that the black was that which had attained to its full Maturity. As for the Moderns, they are much divided upon this Head; ſome pretend that white *Pepper* is no other than black *Pepper*, from which the outer Skin or Rind is ſeparated by ſteeping it in Sea-water; and moreover, that white *Pepper* is not wrinkled, becauſe its outer Rind is taken off, which became ſo by being dried; that it is of a whitiſh Colour, becauſe black *Pepper* is of the ſame Colour when its outer Rind is remov'd. That 'tis larger than black *Pepper*, becauſe the Sea-water by entering into its Pores ſwells it up, that 'tis not ſo ſharp as the other, becauſe the Sea-water has taken away and diſſolv'd ſome volatile Salts that occaſion'd that Smartneſs. And laſtly, that for this very Reaſon it does not contain as much volatile Salt as black *Pepper*. Others aſſure us, that white *Pepper* is natural, and a very different Species from the other. They ſay this falſe Opinion of ſome modern Authors had no better ground than the Rarity of white *Pepper*; however, 'tis poſſible white *Pepper* may be natural, and yet that they have found out a Way to counterfeit it.

Dioſco-

Dioſcorides, *Pliny*, and *Galen*, are wrong in their Deſcription of *Pepper*; they thought that long *Pepper* was as it were the Husk of the Plant that bears *Pepper*, and that white *Pepper* was the Corn which was not yet ripe, and that the black was that which was gather'd when full ripe. Theſe Authors by this Opinion have confounded long with round *Pepper*, tho' theſe two Sorts grow in different Places, and upon different Plants. We ſhall not ſpeak here of long *Pepper*, becauſe not us'd in Foods.

Round *Pepper* is much us'd in Sauces, becauſe of its ſharp and pungent Taſte. It helps Digeſtion by its volatile Salts, which divide and attenuate the groſs Parts of the Food; it expels Wind, by diſſolving the viſcous Humours which hinder its free Evacuation. It reſiſts the Malignity of the Humours, by keeping them in that Fluidity that is neceſſary for their eaſy Diſtribution into all Parts. Laſtly, it reſtores the fallen Roof of the Mouth, by attenuating and expelling the viſcous and phlegmatic Humours fallen upon it.

The fine Spices which are commonly uſed in *Ragous*, are no other than a due Proportion of black *Pepper*, *Nutmeg*, *Clove*, *Ginger*, *green Aniſe*, and *Coriander-Seed*; they expel Wind, attenuate the viſcous Humours, and ſtrengthen the Brain.

Pepper in *Latin* is *Piper*, from πέπτει, *quod à* πέπτεως *coctus*, becauſe it has been well baked, and dried by the Sun-Beams.

Black *Pepper* in *Latin* is *Melanopiper*, from μέλαν *black*, and *Piper* Pepper.

CHAP. LXXXVII.

Of SUGAR.

YOU ought to chuſe *Sugar* that is white, looks fair, well refin'd, ſolid, hard to be bruis'd, when broken appearing within like Cryſtal, of a very pleaſant Smell, and ſomewhat like that of a Violet.

Sugar

Sugar is good for a Cold, qualifies the ſharp Humours of the Breaſt, attenuates and cuts viſcous Phlegm and promotes Spittle.

It is a little inclin'd to cauſe Vapours, and eaſily turn'd into Choler; it cauſes the Teeth to be out of Order, blackens them, and heats much, if us'd to Exceſs.

It contains much eſſential Salt, and an indifferent Quantity of Oil, which renders it inflammable.

It agrees chiefly in Winter with old Men, and thoſe who are ſubject to a ſharp or ſaltiſh Phlegm that falls upon the Breaſt.

REMARKS.

Sugar is the eſſential Salt of a Kind of Reed that grows plentifully in ſeveral Parts of the *Indies*. It grows alſo in *France*, but can ſcarce weather the Severity of the Winter there. *Sugar* was unknown to the Ancients, or at leaſt, they made no Uſe of it. Now-a-days we put it almoſt into all Sauces, to give the more delicious Taſte to our Food, and the longer to preſerve them. Several Authors look upon *Sugar* to be a very pernicious Food, becauſe they extract an acid, very ſharp and penetrating Spirit from it. *Willis*, among others, pretends, that the Scurvy, which is too common in *England*, has no other cauſe than the Uſe of *Sugar*. I ſhall readily agree with theſe Gentlemen, that *Sugar* taken to Exceſs, may produce many ill Effects; but it does not therefore follow, becauſe they extract an acid Spirit from it, that *Sugar* muſt be always ſo pernicious; for this ſame Spirit is diſpers'd and embaraſſed in the *Sugar* by the ropy Parts, which deprive it almoſt of all its Operation; whereas when the ſame is ſeparated therefrom, all its Parts reunite, and being no longer incumbred as before, they act with greater Vigour. Moreover, we might have the ſame Reaſon to ſay, that we ought not to make Uſe of *Salt*, becauſe they extract an acid and very corroſive Spirit from it, and that we ought not to make Uſe of *Salt-peter* in Phyſic, becauſe the Spirit of Nitre is very violent.

And laſtly, that *Vinegar* ſhould not be us'd, becauſe it diſſolves ſeveral Metals. Wherefore I do believe that *Sugar* taken in Moderation, is often wholeſome.

Its ſweet and agreeable Taſte proceeds from the ſtrict Union there is between its Salts, and Sulphurs. It is good for a Cold, and to allay the ſharp Humours of the Breaſt by its oily Parts. It alſo provokes Spittle, by attenuating the viſcous Phlegms that ſtick to the Lungs by its eſſential Salt.

Sugar before it is brought to be ſo white and fine, undergoes ſeveral different Operations. Firſt, they put the *Sugar Canes* into certain Preſſes or Mills which they have, in order to extract the Juice out of them, which they purify ſeveral times with the Whites of Eggs, and Lime-Water, after which they ſtrain it, and then boil it to a reaſonable Conſiſtence; and this *Sugar* they call grey *Muſcovade*.

In the next Place, they take this *Muſcovade* and purify it again with Lime-Water, and the Whites of Eggs, boil it upon the Fire, and then turn it in the Mill into a Pyramidical Form, as we ſee our Sugar-Loaves are; but ſtill if it be not white enough, they fall to the clarifying of it again, until it has attained to that Degree of Whiteneſs which is deſir'd.

They make uſe of Lime-Water and the Whites of Eggs more and more for the clarifying of *Sugar*, becauſe Lime-Water by the fiery Parts it does contain, divides and attenuates the Viſcoſities it meets with in the *Sugar*, and thereby frees its eſſential Salt from thoſe ſame Viſcoſities to which they are ſtrictly united. As for the Whites of Eggs, they operate upon this Occaſion, by ſwallowing up with their ropy and glewy Parts the Impurities which they meet with in *Sugar*. Theſe Clarifyings are often repeated, to the End that that which cannot be remov'd at one Time, may be effected at another.

Theſe Clarifyings being repeated, take away many of the Sulphurous Parts along with them, and ſo the ſeveral Degrees of *Sugar* differ from one another, as they have leſs of theſe proportionably in them; and thus it is that coarſe *Sugar* has more of them in it than *Loaf-Sugar*, becauſe that being endu'd with more viſcous and glewy

glewy Parts, it continues more fix'd to the Fibres of the Tongue, and makes more Impreſſion there. It is alſo obſerv'd that thoſe Syrups and Comfits that are made with coarſe *Sugar*, candy leſs than thoſe made with the other; and this proceeds from the fattiſh Parts of the coarſe *Sugar*, which hinder it to cryſtalize or brighten.

Sugar-Candy is no other than cryſtalized *Sugar*, made more compact than it was before, and therefore *Sugar-Candy*, either whole, or in Pieces, continues longer in your Mouth unmelted, and conſequently makes a greater Impreſſion than the other *Sugar*; and for that Reaſon 'tis alſo more in Uſe for qualifying the ſharp Humours that fall upon the Breaſt. We muſt in the mean time obſerve, that *Sugar-Candy* well pulveriz'd, does as eaſily diſſolve as other *Sugar*, becauſe each of its Parts having then more Surfaces than before, and being not ſtrictly united one to the other, they very eaſily diſſolve in the Liquor they are put into. *Sugar-Candy* is white, or red, according as 'tis made of fine Sugar, or red *Muſcovade*.

There are other Ways of ordering *Sugars* for various Uſes, which we ſhall not inſiſt upon in this Place.

CHAP. LXXXVII.

Of SALT.

THERE are two Sorts of *Salt* us'd in Food, *viz.* that made of *Salt-Springs*, and *Sea-Water*. Whether it be of the one or the other, you ought to chuſe that which is cloſe, ſolid, that eaſily melts in Water, and of a pungent and penetrating Taſte.

Common *Salt* is of a purgative, opening, deterſive and drying Nature; it creates an Appetite, helps Digeſtion, produces good Effects in the Cholic, and Stoppage of Urine. It is us'd in Apoplexies, and Convulſions. They put it into Suppoſitories, and Cliſters. They alſo apply it hot to the

the Fundament, in order to rarify and diſſipate Catarrhs.

The immoderate Uſe of *Salt* heats too much, and often produces an ill Habit of Body, and the Scurvy.

Common *Salt* contains much acid Liquor intimately intermix'd with ſome Earth, and a very little Sulphur.

Salt agrees at all times with any Age and Conſtitution, provided it be very moderately us'd.

REMARKS.

Common *Salt* is the only Mineral that I know of, which is us'd in Food. The wonderful Uſe of it, made *Lucretius* name it *Panaceus*. *Homer*, *Plato*, and ſeveral others called it θεῖον, ϗ σῶμα θεῷ φιλέςατον, *corpus divinum, & Deo amiciſſimum*; for the ancient *Pagans* had Flower and Salt mix'd together to be thrown upon their Victims. It was alſo a Command given the Children of *Iſrael*, never to offer Sacrifice without *Salt*. *Pliny* pretends there is nothing in Nature more uſeful and neceſſary than the *Sun*, and *Salt*. *Pythagoras* takes Notice of the indiſpenſible Need we ſtand of it, for, ſays he, no Table can be without it; and the ſame Thing this Verſe out of the School of *Salernum* does intimate:

Omnis menſa malè ponitur abſque ſale.

There are ſome People who look upon it as an ill Omen when there is no *Salt* upon the Table, or when 'tis ſpilt. *Plutarch* obſerves, that the beſt Victuals is inſipid without *Salt*, and cannot be eaten without it, as appears by this Verſe:

Non ſapit eſca bene, quæ datur abſque ſale.

It is the *Salt* that is naturally found in Compoſitions, or which is mix'd with them, that makes them ſound, and to keep the longer. 'Tis this alſo that gives a Kind of Pungency to our Victuals, wherein their Savour and Taſte do conſiſt; and hence it is that the Word *Salt* has been applied to Jeſts and Wit; ſo that if a Man were empty-headed, they called him *Homo ſine ſale*, and *Inſulſus*,

ſulſus, nec miſcam ſalis habere dicitur, as appears by this Line of *Catullus*:

Nulla in tam magno eſt corpore mica ſaliis.

Some pretend that *Salt* does not a little contribute to make the Spirits more briſk and lively; and this they have grounded upon the Relations given by ſome Hiſtorians of ſome Nations who eat no *Salt*, that were altogether dull and ſtupid. *Homer* being about to deſcribe the Ignorance of a certain People, ſays;

———— οἳ οὐκ ἴσασι θάλασσαν
Ἀνέρες οὐδ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσι.

————*Illi non æquora norunt;*
Nec ſale conditis noverunt carnibus uti.

The Formation of *Salt* proceeds from an acid Liquor, which incorporates and cloſely mixes itſelf with ſome earthy Matrices, as any one who hath the leaſt Skill in Chymiſtry, may eaſily apprehend. This Natural Operation of Chymiſtry continually paſſes into the Bowels of the Earth where there is always acid Liquors, and earthy Matrices to be found, ready to admit them into their Pores. In this Manner mineral Salt is prepared, call'd by the French *Selgemme*, becauſe 'tis bright, and almoſt tranſparent. There is more of this Salt by a great deal than of any other; and 'tis not only found in ſeveral vaſt Mountains of *Europe*, but alſo in many Mines, both in *Egypt*, and the *Indies*. It is now as it were demonſtrable that this Salt ſupplies the Salt-Pan, and Salt-Springs, as alſo the Sea with Saltneſs. All the Difference there is between Mineral Salts, and that made of Salt-Springs, and Salt-Pans, is, that Mineral Salt having not had the Advantage of being allay'd and qualified by the Water as the others have, is a little more pungent.

Salt-Pans and Springs are to be met with in ſeveral Places, however Bay-Salt is more common. This laſt is made either by Evaporation in great Caldrons, as they do in *Normandy*, or by cryſtalizing it into ſmall Corns of a cubical Form, as they do in many Places where there are Salt-Marſhes. You muſt obſerve that the Salt which is made by Evaporation, is clearer and whiter than the other,

other, but not ſo ſalt and pungent; and the Reaſon thereof is, that the Fire us'd to make the Evaporation, hath made it loſe ſome Part of the acid Liquor it had before in it; whereas that made by Way of cryſtalizing, having loſt nothing by the Power of Fire, as the other did, preſerves all its Saltneſs. It is a little greyiſh, upon the account of ſome earthy Particles it carried along with it, when ſeparated from the ſaltiſh Airs. If you would make it white, you have no more to do than to diſſolve it in Water, to filtrate the Liquor, and to cauſe an Evaporation till it becomes dry; but then this Salt will have loſt ſome of its Strength, like the Salt of *Normandy* before mentioned.

Common Salt creates an Appetite, by the Pungency it excites in the Fibres of the Stomach; it helps Digeſtion, by the Help of its diſuniting Parts, which divide and attenuate the Foods contain'd in the Stomach. It alſo produces good Effects in the Cholic, by precipitating and expelling the ſharp Particles that cauſe it; and moreover by pricking the inteſtinal Glands, to promote an Evacuation of Humours, which may cauſe the Cholic. They do likewiſe put Salt into the Mouths of thoſe that are fallen into Apoplectic Fits, that ſo by pricking and grating hard upon the Fibres of the Tongue, it may cauſe a Kind of burning in the Nerves, which gives the Spirits an Opportunity to free themſelves from thoſe groſs Matters that do oppreſs them.

Salt, when taken in a great Quantity heats much, ſince by attenuating and very vigorouſly dividing the Humours, it agitates them in an exceſſive Degree. It may alſo cauſe the Scurvy; and the Reaſon is, becauſe this Diſtemper proceeding from Abundance of acid, and groſs Juices, the common Salt which is acid, contributes to the producing and augmenting it.

Some pretend that *Sal*, the *Latin* for Salt, is deriv'd from *Salire*, to leap, becauſe when 'tis thrown into the Fire, it flies out and makes a Noiſe. Others will have it come from *Salo*, that is, *à Mari*, and *Sole*; for when they ſet the Sea-Water into any Place, and expoſe it to the Sun, the Salt appears in Proportion to the evaporating of the Water. But the beſt Etymology of Salt is from the Greek word ἅλς which alſo ſignifies Salt, and is but the Tranſpoſition of one Letter.

A

A TREATISE OF FOODS.

PART II.

Of Foods *prepared of Animals.*

WE ſhall not trouble ourſelves in this Place with a Queſtion, about which Modern Anatomiſts cannot yet fully agree; and that is, Whether all Animals have their Origin from Eggs, each of which contain the Parts of the Animal in little, or whether they are produc'd by the ſimple Mixture of the Male and Female's Seed, as the Ancients pretended. I think I may ſay by the by, that the new Diſcoveries which of later Times have been made upon this Head by the Art of Anatomy, are enough to decide the Diſpute in the Favour of Eggs. Beſides, if this Queſtion be but never ſo little conſider'd, the Reaſons for the Eggs will be found ſo clear and convincing, that it will be impoſſible to oppoſe them. In a word, is it credible that the Author of Nature ſhould

ſhould leave it to the Liberty and fortuitous Conjunction of Atoms, to form a Body that is fit for ſo many different Motions, ſo compos'd and fram'd with as much Art as that of an Animal is? And is it not better to ſay, that this Divine Author, who acts always by the moſt ſimple and conſtant Ways in his firſt Formation of two Animals of each Kind, lodg'd in the Female all the Eggs of its Poſterity, ſo as that the Male has nothing to do but to quicken and hatch thoſe ſmall Parts of the Eggs by the Spirit of his Seed. Laſtly, if it is true, as there is no Doubt to be made of it, that all Plants proceed from Seed, which contain all their Parts in Little, I think we may alſo reaſonably conjecture, that Animals proceed from Eggs, ſince theſe two Kinds of Machines are ſo like one another, as we have already made it appear in treating of Vegetables.

Tho' the Foods prepared of Vegetables were of themſelves ſufficient for the Support of Human Life, and that 'tis likely Men were content therewith in the firſt Age of the World, as has been obſerved elſewhere; yet they did not long confine themſelves within ſuch Rules of Moderation; they had not only the Cruelty to deprive Animals of their Milk and Eggs, but they purſu'd theſe poor Creatures into their moſt hidden Receſſes, in order to kill and eat them; inſomuch that the ſwifteſt Birds, and the Fiſh in the deep Waters have not been able to eſcape their Inſults.

Thoſe Animals that ſerve for Food, are divided into four Claſſes, *viz.* Terreſtrial, ſuch as are *Quadrupeds* that live upon the Earth; Fowls, which are the Birds that fly in the Air; *Aquaticks*, that are Fiſh; and Amphibious Creatures, ſuch as Frogs, Tortoiſes, *&c.* that live upon Land and Water.

We may ſay in general, that Terreſtrial Animals nouriſh more than all the reſt, and afford a more ſolid,

solid and substantial Food, that does not waste as soon as that of other Animals. As for Fowls, they are for the most Part more agreeable and delicious than Terrestrial Animals, and also easier of Digestion. Lastly, Fish of all other are most easily digested, most moist and cold, but they are not so nourishing, and more liable to corrupt than the rest. Some Physicians prescribe them to Persons in Fevers, for their Diet, because they are easily distributed into the Parts, without causing grand Motions in the Blood as other Animals do, which abound more with Sulphur and volatile Salts. As for amphibious Animals, as they participate both of terrestrial and watry Qualities, we shall say nothing particularly concerning them.

Again, as all these Animals have different Parts that do not nourish alike, and also produce sometimes different Effects; I think it proper to say something in this Place concerning them.

The first Part of Animals that falls under our Consideration, is the musculous Flesh, which is of all other the most nourishing, that which produces the best Juice, and that lastly which is most in Use: It makes up the greatest part of the Animal. This Flesh varies considerably, according to the Age of the Animal, the Place where he lives, the Food 'tis nourished with, the Kind or Sex, according as it has been gelded or not, if a Male; and lastly, according to the Way it has been prepared to be eat.

Very young Animals, and such as suck, have usually tender, soft, moist, viscous Flesh, full of superfluous Humidity. In the mean time, they are easy of Digestion, and keep the Body open. The Flesh of Animals that are of more advanced Years, is more firm, and produces better Nourishment;

but that of old Animals, ſuch as draw near their End, uſually grows dry, hard, and not eaſy of Digeſtion. But here we are to make an Exception in favour of Fiſh; which for the moſt Part grow more agreeable to the Taſte, the older they are; tho' there are others alſo that are not good but while they are young. The Difference that is between the Fleſh of Animals, in reſpect to the Places where they live, is conſiderable; for it has often a different Taſte and Quality, from the Difference of the reſpective Countries. That of Animals which live in moiſt and marſhy Places, produce many groſs Humours. On the contrary, that of Animals who live upon Mountains, that are in continual Motion, and breathe in a free and ſerene Air, is wholeſome, eaſy of Digeſtion, and yields a Juice that is nouriſhing, and agreeable to the Taſte.

The Food which Animals live upon, cauſes alſo a great Difference in their Fleſh. In a word, what Difference of Taſte is there between the Fleſh of Rabbets fed in Houſes, with Cabbage-Leaves, *&c.* and thoſe that live in Warrens, and feed upon ſtrong and ſweet-ſmelling Herbs. How does the Fleſh of Domeſtick Hogs, that feed upon all Kinds of Naſtineſs, differ from that of the wild Hog or Boar that lives upon Acorns, and other Aliments they find in the Woods? It is ſaid, that thoſe who live towards the Northern Ocean, having no Graſs in their Country, feed their Oxen and Cows with Fiſh; and that the Fleſh of thoſe Animals, as well as the Milk of the Cows, taſtes altogether fiſhy.

As for what concerns the Sex or Kind, as the Male are of a hotter Temper than the Female, their Fleſh is alſo drier, leſs endu'd with ſuperfluous Moiſtures,

Moiſtures, and properer to give good Nouriſhment.

The Fleſh of thoſe Animals which have been gelt, eſpecially when young, is more tender, pleaſant to the Taſte, more nouriſhing, and eaſier of Digeſtion, than that of Animals which have not been gelded; the Reaſon of which is, that theſe laſt frequently ſuſtain a conſiderable Loſs of the more ſpirituous and balſamic Principles in the Maſs of Blood, by the Parts of Generation; whereas theſe ſame Principles are retain'd by the other, and conſequently, ſerve to make their Fleſh more juicy, and not of ſo ſtrong and unpleaſant a Taſte as the other; this appears plainly to be true in *Oxen*, *Sheep*, and ſeveral other Animals that have been gelded.

Laſtly, As our Stomachs could never endure the raw Fleſh of Animals, they boil, roaſt, or fry it, in order to the eaſier Digeſtion: They alſo ſeaſon it ſeveral different Ways, which improves, and conſiderably alters the Taſte of it; boiled Victuals being moiſter than that dreſs'd otherwiſe, agrees beſt with thoſe that are of a dry and bilious Conſtitution, and that are inclined to be coſtive. Fried and Roaſted Meat on the contrary, is more ſuitable to thoſe of a phlegmatic Temper, to ſuch as abound with ſuperfluous Moiſture, to thoſe that are ſubject to Rheums, and Diſtempers of that Kind.

Having now examined the muſculous Part, we proceed to the others that are often us'd for Food, and of which many Things ought to be conſider'd.

The Liver in *Latin* is called *Jecur, quod juxta cordis vires poteſtatem ſuam exerceat*; becauſe it acts its Part near the Heart. It is a Bowel appointed for the purifying of the Maſs of Blood, by freeing

it from the bilious Humours it contains. It is commonly of a compact Subſtance, cloſe in its Parts, hard of Digeſtion, and apt to cauſe Obſtructions. However, it differs very much, according to the Species of the Animal, according to the Food it eats, and the different Quantity of thoſe ſame Foods. Thoſe Animals that are in the Prime of their Age, and have been nouriſhed and fatned with good Aliments wherewith they have been ſerved in great Plenty, have a tender, juicy and well-taſted Liver. For Example, the fat Livers of Hens, Chickens, Capons, Geeſe, and even of young Pigs, that for ſome time before they have been killed, have been fed with Meal, Milk, dried Figs, Beans and the like Things, are eſteem'd to be Dainties; they likewiſe eſteem the Liver of a Calf very much, but thoſe of other Animals that are more grown up are not good Food.

The Spleen is a Part of the Body that always produces groſs, thick and melancholy Juice, and is not eaſy of Digeſtion.

The Kidneys, in *Latin*, *Renæ*, are ſo called, ἀπὸ τοῦ ῥεῖν, *a fluendo*, to run, becauſe the ſerous Part of the Blood filtrates, and continually runs there. Theſe are a ſolid and compact Subſtance, that makes them hard of Digeſtion, and apt to cauſe Obſtructions. In the mean time there are ſome young Animals, whoſe Kidneys are tender, and well taſted enough; as thoſe of *Lamb*, *Veal*, *Pig*, and the like.

The Heart in *Latin* is called, *Cor*, *a Currendo*, to run, becauſe 'tis in continual Motion; or elſe from the *Greek*, κεαρ, becauſe 'tis the principal Part of the Entrails: In ſhort, we may ſay, that the Heart is the firſt that has Life, and the laſt that dies. It's a Muſcle of a very ſolid and compact Subſtance, and conſequently

consequently a little hard to be digested: However, when 'tis well boil'd, it affords good Nourishment, and produces good Juices enough.

The Lungs in *Latin* are called, *Pulmo*, and in *Greek*, πνεῦμον, ἀπὸ τοῦ πνεύματος, *a spiritu*, because the Lungs, in the two alternative Motions of Breathing, receives in the Air, and throws it out again, almost like a pair of Bellows; and this is also the Reason why some Philosophers call the Lungs, *cordis flabellum, & ventilabrum*, or the Bellows of the Heart. It is of a soft, moist, juicy, and light Substance, easy of Digestion, and nourishing enough: In short, it may pass for good Food.

The Glands are almost all tender, apt to crumble, pleasant to the Taste, having a good Juice, nourishing, and easy of Digestion, especially when the Animal is in good Case, and has been well fed.

The Testicles are in *Latin* called *Testes*, because they are the irreproachable Witnesses of Virility and Fruitfulness: These Parts of old Animals have a strong and unpleasant Taste; but the Testicles of young ones are delicate Food, and produce good Juices.

The Tongue, *Lingua*, is so called, *à lingendo cibo*, because it licks the Food, is a Part excelling all the rest, for the Excellency of its Taste. It produces good Juices. The Tongues of *Lambs*, *Hogs* and *Sheep*, are easy of Digestion: *Neat's Tongue* is a somewhat grosser Aliment, but it tastes very well, and is very nourishing.

The Feet, and other remote Parts, that are all made up of Membranes, Ligaments, Tendons, Veins, Arteries, and Gristles, produce a viscous, glutinous Juice, and are cooling and moistning: These Parts are naturally hard of Digestion, and therefore they use none of them for Food, but such as belong to

young Animals, and if poſſible, thoſe that ſtill ſuck.

The Brains, Marrow, and Fat, are an inſipid Subſtance, hard of Digeſtion, proper to produce a groſs and thick Juice, to excite Reachings, and leſſen the Stomach.

Who will believe that Horns are us'd for Food? Yet thoſe of *Deer*, newly calved, and ſo being tender and ſoft, are very nouriſhing, and delicate Food: They alſo make a Jelly of *Stag's* Horns, that is of good Uſe, as we ſhall note hereafter.

They have alſo of late Times found out a Way to make Bones ſerve for Food: They put them into a Machine invented by Monſieur *Papin*, and diſſolving them there, they are reduc'd to a Kind of Broth or Jelly, that is very nouriſhing.

The Stomach and Entrails of Animals are of a Membranous Subſtance, and like other Membranes are alſo hard, viſcous, glutinous, not eaſy of Digeſtion, and apt to cauſe Obſtructions.

The Blood of Animals is ſometimes us'd; but let it be dreſt which way you will (for 'tis not us'd alone, and 'tis that Blood alſo that proceeds from the Veins and Arteries) it's always hard of Digeſtion, eaſily coagulates, and produces a Quantity of groſs Humours. It is ſaid that *Bull's* Blood newly taken from him and preſently boil'd is poiſonous, and that *Themiſtocles* loſt his Life by it.

The Blood moſt us'd by us is that of *Hogs*, of which Puddings are made. *Hare's* Blood is alſo very good. Farther, they uſe that of ſeveral other Animals in Phyſick rather than for Food, according to *Dioſcorides*, l. 2. cap. 71.

The Uſe of Animals for Food varies according to the People and Country: In ſhort, this we are ſure of, that we have ſome here that can never eat of them

them but in preſſing neceſſity, becauſe we have got a ſtrong Averſion for them, tho' we know not why. In the mean time theſe ſame Animals are earneſtly ſought after in ſeveral Places. Again, there are ſeveral others which we make no uſe of here, becauſe not to be had; they eat them with delight in thoſe Places where they breed. We ſhall ſay ſomewhat of this hereafter.

The *Poles*, *Germans*, and *Engliſh*, whoſe Countries afford good Paſture, breed all ſorts of Herds of Cattle; however, they value Beef, and Swines Fleſh before any other. The *Italians* and *Sicilians* are not ſo much given to eat Fleſh; and for the *Spaniards*, they are us'd to eat but little Meat, the Reaſon of which perhaps may be, that their Country is barren, and that they will not take the Pains to make it fertile by Cultivation.

The *French*, whoſe Country abounds in Neceſſaries, alſo make uſe of ſeveral Sorts of Animals, which they prepare and dreſs in ſo delicate a Manner, and with ſo fine and agreeable a Taſte, that it may be ſaid, they have refin'd Cookery, and do therein, as they fancy they do in every Thing elſe, excel all Nations.

There are ſeveral of the Northern People who feed upon the Fleſh of *Bears*, *Wolves*, and *Foxes*: *Johnſon* alſo ſays, there is a certain Animal in the vaſt Foreſts of the Northern Countries, which in *Latin* is called *Tarandus*, that goes commonly in Herds, and ſometimes in ſuch great Numbers as is hardly credible. The Natives catch this Animal, tame it, and then ride upon it as we do upon Horſes, becauſe 'tis ſwift; they alſo eat the fleſh of it, which is very dainty, and agreeable to the Stomach; and they drink its Milk.

The *Turks* eat *Mutton* and *Goats* Flesh with a good Relish, and boil them with Rice, which they mix with *Cardamum.*

The modern *Tartars*, who have such strong and great Stomachs, as the rest of their Bodies are, eat *Horse-flesh* half raw: They drink the Blood, as well as the Milk, of the Animal, of which they make Cheese, according to *Johnson's* Account of Horses, *cap.* 1. *p.* 8.

The *Arabs* make a rare Dish of the Flesh and Milk of a *Camel.*

Galen assures us that accidentally the Porters among the *Egyptians* feed upon the Flesh of *Asses* and *Camels*, in order perhaps to attain to the Strength and Patience of these Animals.

Most Nations abhor *Dogs* Flesh, and none will eat it unless in great Necessity; however some pretend, that the People of *Senega*, and the Natives of *Guinea*, do much use it. *Galen* also mentions some Nations that eat of it, after they have caused the Animal to be first gelded. The *Chinese* fatten them well, carry them as we do Flocks of *Sheep* to Market, and sell them.

Scaliger, and some other Authors, tell us, that *Bats* are much valued in some Places for their good Taste; and they also say, that they are in the Eastern Countries more delicious and agreeable than our Poultry.

There is in the Desarts of *Africa*, in several Parts of *Asia*, and in the Kingdom of *Bengal*, a large four-footed Animal called a *Rhinoceros*, because he has a Horn grows upon his Nose, which is no small Defence to him against external Injuries; however, they do catch him, and eat its Flesh.

There are in *Africa* a great many Monsters, and several Kinds of Animals, not known to the rest of the World, which are almost all us'd by them for Food:

Food: The Inhabitants of these Parts make no Scruple of eating *Panthers*, *Crocodiles*, *Lions*, *Elephants*, *Serpents*, and *Apes*; many also amongst them feed upon human Flesh, which they esteem so much, that they willingly list themselves for Soldiers, and desire no other Reward for their Trouble, than the Liberty to eat the Men they have taken or slain.

There were also in *America* formerly a great many Man-eaters, who all the Year round, in their small Canoes, went out to Sea, in order to seize People to eat them; but this sort of abominable Cruelty they have laid aside, since the *Europeans* have settled amongst them; however, there are some still who follow this Custom; from all which it follows, there is no Sort of Animals but serves for Food in some Place or other. Several pretend, that the Custom of eating Animals did not come up till after the Deluge, and that they were before that content to feed upon Vegetables; and this they would prove from *Genesis* the First, That GOD before the Flood prescrib'd the Food which Men should eat, and that there is no mention made therein of the Flesh of Animals. Moreover, they cite divers Fathers, Historians, Poets, Physicians, Philosophers, and others, who are of this Opinion.

See what *Lucretius* says upon this Subject, *Lib.* 5. *de rer. nat.*

Quæ Sol atque imbres dederant, quod terra crearet
Sponte suâ, satis id placabat pectora donum.
Glandiferas inter curabant pectora quercus.

And *Ovid* speaking of the same Time, in the First Book of his Metamorphosis:

——Immunis, rastroque intacta, nec ullis
Saucia vomeribus per se dabat omnia tellus:
Contentique cibis nullo cogente creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, & in duris hærentia mora rubetis,
Et quæ deciderant patulâ Jovis arbore glandes.

And in *Lib.* 15. of his Metamorphosis:

At vetus illa ætas, cui fecimus aurea nomen,
Fœtibus arboreis, & humus quas educat herbis,
Fortunata fuit; nec polluit ora cruore:
Tunc & aves tutæ movêre per aëra pennas,
Et lepus impavidus mediis erravit in arvis,
Nec sua crudelitas piscem suspendet at hamo.

Others on the contrary pretend, that the Flesh of Animals was eat before the Deluge; and to prove their Opinion, they produce several Reasons and Authorities, which I shall here pass over in Silence, and enter upon another Matter.

There are some who take upon them to shew, that the Foods we have from Animals are hurtful, and prejudicial to our Health; that they were not made by the God of Nature for the Use we put them to; and lastly, that it is, we may say, in Spite of Nature itself that we do use them. Among the many Proofs they bring to confirm their Opinion, I shall only mention two in this Place. The first is drawn from the Structure of the Parts of our Body; Each Animal, say they, has Members and natural Instruments, that are proper to seize the Prey, which is necessary for its Subsistance: For Example, Those Animals that feed upon Flesh, and which, as they pretend, are the only ones to whom the Use of Flesh is proper, have usually a large Mouth, sharp and piercing Nails, strong Teeth and a good Stomach, fit to digest

raw,

raw, and the moſt ſolid Food; whereas Mankind, on the contrary, have but a ſmall Mouth, ſoft and weak Teeth, a tender Tongue, and a Stomach that is not proper for digeſting of raw Meats, ſince it cannot well digeſt thoſe that are boil'd.

They add in the ſecond Place, That beſides that, the Fleſh of Animals do, by the exceſſive Fermentations they cauſe in our Bodies, corrupt our Humours, and occaſion divers Diſeaſes: They further obſerve, that thoſe who feed upon groſs Fleſh to Exceſs, ſuch as is that of moſt Quadrupeds, they become groſs, ſtupid, and as a Man may ſay, acquire a Reſemblance of Temper and Inclination with thoſe Animals whoſe Fleſh they feed upon. And this was the Reaſon that in ancient times there were ſome People who would not eat the Fleſh of any Animals, but ſuch as were ſtrong and couragious, in order to acquire the noble Qualities of thoſe Animals for themſelves; we likewiſe ſee, that thoſe who live upon *Goat*'s Milk, are uſually more lively, active, and nimble than others: *Galen* ſays, upon this Occaſion, *Lib.* 3. *of the nature of Foods*, that thoſe who live upon the Fleſh of *Aſſes* or *Camels*, are uſually heavy, and dull of Underſtanding.

But in Anſwer to theſe Objections, it is ſaid in the firſt place, that Man, inſtead of thoſe Arms and Inſtruments which carnivorous Animals have, hath Induſtry and Reaſon, which are preferable to all: And in the next Place, if Diſeaſes do proceed from the immoderate Uſe of the Fleſh of Animals, it's the Fault of thoſe that take it to Exceſs: And laſtly, that as for Plants, there are many of them that prove certain Poiſon if eaten, and that 'tis not certain, that the Fleſh of any Animal, when eaten, has the ſame Effect.

As for myſelf, I am of Opinion, without entering into all theſe Diſcuſſions, which I think to be of little Uſe, it may be ſaid, That the Uſe of the Fleſh of Animals, may be convenient, provided it be in Moderation, in as much as this affords good Nouriſhment; however, it may be, if it had never been uſed, and that Men hath been content to feed upon a certain Number of Plants only, it would have been never the worſe for them: But it's no longer a Queſtion to be diſputed, and if it be an Abuſe, it has ſo long obtained, by Cuſtom in the World, that it is become neceſſary.

There were anciently a great many Philoſophers, who from a great many chimerical Ideas, form'd by them, thought it a great Crime to eat the Fleſh of Animals. *Pythagoras* was the firſt that undertook to defend their Lives. Every Body knows that this Philoſopher fancied, that after the Death of one Animal, his Soul paſſed into the Body of another of the like or different Nature; and from this Principle, he looked upon thoſe to be infamous Perſons, who endeavour'd to prolong their own Lives by the Death of others. *Empedocles*, *Porphyry* and *Plutarch*, were almoſt of the ſame Opinion: Nay, there are ſeveral Sects in the Eaſt ſo ſcrupulous in following the Opinion of the Tranſmigration of Souls, that they durſt not ſo much as kill a *Flea*, or the moſt deſpicable Animal; and when they ſee any Chriſtian go about it, they readily preſent themſelves, and offer Money to redeem the Life of that Animal, which afterwards they ſet at Liberty.

As the Ridiculouſneſs of this Opinion, and the Conſequences thereof are very manifeſt, we ſhall dwell no farther thereupon, in as much as that there is no Chriſtian Philoſopher ſo much a Fool, as to give the leaſt Heed to ſuch extravagant Opinions: Indeed,

Indeed, there are ſome Religious Orders in the Church, who will not eat any Fleſh; but this they do, or pretend to do, out of a Principle of Mortification, and not with any Regard to the Errors of the *Pythagoreans*.

There are ſeveral People, who out of Superſtitious Conſiderations, dare not eat ſome Animals; For Example, they do in ſome Part of the *Indies* give divine Honours to the *Ox*, inſomuch that it is according to their Principles at leaſt, as great a Crime to knock down an *Ox*, as to kill a Man.

Plutarch ſays, That *Sheep* were anciently held in great Veneration by the *Egyptians*; and that the *Athenians* had ſo much Reſpect for thoſe Animals, that they judicially proceeded againſt thoſe who ſlew a *Ram*.

The *Egyptians* alſo eſteem'd *Goats* very much, and durſt not eat their Fleſh, according to the following Lines of *Juvenal*:

—— *Nefas illic fatum jugulare capellæ;*
Carnibus humanis veſci licet.

If it be lawful for us to mix ſacred Things with prophane, we ſhould alſo ſay in this Place, that the Law of *Moſes* forbids the *Jews* to eat of ſome Sort of unclean Animals, and ſuch that were naturally fat and heavy, leſt their Fleſh being hard of Digeſtion, ſhould make them lazy and idle, and divert their Minds from the Worſhip of GOD; and this was the Reaſon that the *Jews* durſt not eat the Fat of *Oxen*, nor as much as touch Swine's Fleſh: They were likewiſe poſitively forbid to uſe the Blood of Fowls, and four-footed Beaſts: But enough of this Matter. Let us now more particularly enquire into the Foods that Animals do afford us.

CHAP.

CHAP. I.

Of VEAL.

YOU are to chuse ſuch a *Calf* as is young, that has not left off ſucking, and comes from a fat and well fed *Cow*. *Veal*, I mean the Fleſh of all the parts of a *Calf*, is much us'd in Food. It ought to be white, juicy, tender, plump, and well taſted. *Normandy* in *France* has the beſt *Veal* in that Country, and they call it *River-Veal*; and *Eſſex* in *England* is the moſt noted County for it.

Veal is nouriſhing, moiſtning and cooling; it mollifies and opens the Body. The Head and Lungs of a *Calf* are pectoral, good to qualify the ſharp Humours of the Breaſt and Throat, and for the Pthiſick. *Calves-feet* are alſo pectoral, their Subſtance is glutinous, qualifying and moiſtning: They are boil'd in Broths, to moderate the Loſs of Blood, Womens Terms, Piles, and Spitting of Blood. *Calves-Liver* has that in common with other Livers, that it binds and produces groſs Humours.

Veal, and the other Parts of a *Calf* being endued with a Juice that is temperate enough, produces no ill Effects; but they are not good for thoſe who have a Looſeneſs, caus'd by the ſlackning of the Fibres, for they'll increaſe this Diſorder.

Veal contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age or Conſtitution; but 'tis better for weak and tender People, and ſuch as live a ſedentary Life, than for thoſe that are ſtrong, robuſt, and accuſtom'd to conſtant Exerciſe, who require more ſolid Food, and that does not ſo ſoon conſume as *Veal*.

RE-

REMARKS.

A *Calf* is the Young of a *Cow*, or a four-footed Animal well known. We have ſaid it ſhould be choſen when very young, and while it ſucks, becauſe then its Fleſh, and the other Parts, are tender, dainty, and eaſy of Digeſtion; whereas theſe ſame Parts will afterwards become drier, harder, and conſequently not ſo eaſy of Digeſtion. *Bruyerinus* ſays, the *Romans* and *Italians* left their *Calves* to ſuck ſix Months, and ſometimes even a whole Year; and that during that Time, they took care they ſhould eat no Graſs, as being perſuaded their Fleſh would thereby be more dainty, healthy, and better taſted: In ſhort, as theſe Animals are naturally of a dry Conſtitution, the younger they are, better fed with moiſt Foods, ſuch as Milk is, the more good Effects their Fleſh ſhould produce, becauſe 'tis in a better Temper.

Averroes commends *Veal* to ſuch a Pitch, that he ſcruples not to prefer it before Fowls. *Avicen* pretends, 'tis very wholeſome, and that it produc'd good Juices. Laſtly, *Galen* ſays, that roaſted *Veal* is eaſy of Digeſtion, and very nouriſhing. It is eat roaſted or boiled, and order'd many other Ways: They alſo make *Veal-pies*, which are very good.

Veal is nouriſhing, cooling and moiſtning, becauſe it contains an oily, viſcous, and balſamic Juice, that is fit to unite with the ſolid Parts, to embaraſs the ſharp Humours, and to moderate their Fury and Impetuoſity: This *Veal* looſens the Body, by making the Humours contain'd in the Veſſels more fluid, and the Paſſages more free and open. The good Effects of the Head and Feet of a *Calf*, proceed from the viſcous Juice, contain'd in a large Quantity therein. As for a *Calf*'s Liver, as it conſiſts of a compact and earthy Subſtance, as well as thoſe of other Animals, it is not ſtrange it ſhould make the Humours groſs, and bind the Body. They make uſe of the Fat or Suet of *Veal*, and eſpecially that about the Kidneys, in Pomatums: This as well as the Marrow of the Animal, is of a diſſolving Nature.

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The *Runnet*, which is made uſe of to curdle Milk, and is in *Latin* called *Coagulum*, is nothing but a cheeſy Matter, that is found in the lower Part of a young *Calf*'s Stomach. It is a Kind of curdled Milk, which contains much volatile Salt, and ſerves inſtead of Leaven, for digeſting the Aliments wherewith the *Calf* is fed.

A *Calf* in *Latin* is called *Vitulus, à viridi ætate*; becauſe of its Youth; or *à vitulando, id eſt, laſciviendo*, to be wanton; becauſe it runs about, and grows wanton, like moſt other young Animals.

CHAP. II.

Of OXEN.

THERE are two general Sorts of *Oxen*, viz. tame and wild ones; the laſt of which is ſubdivided into ſeveral other Species, which all of them ſerve for Food in foreign Countries. The *Beef* that you chuſe ſhould be as young as may be, fat, tender, and fed with good Food.

Beef is very nouriſhing, and is a Food that is not eaſily ſeparated and diſſolv'd, and is a little binding.

Galen, in his Third Book of the Nature of Foods, diſapproves of the Uſe thereof; becauſe he ſays 'tis hard of Digeſtion, produces groſs Humours, and melancholy Affections: for all that, we do not find, in theſe Countries where 'tis ſo much us'd, it has ſuch ill Effects; but that moſt People, who always feed upon nothing but *Beef*, are ſtrong, vigorous, and hale: Indeed old *Beef* may produce the ill Effects which *Galen* mentions; but when 'tis young, it is good Food. Again, *Galen* might perhaps have Reaſon to ſay what he did about *Beef*, in reference to the Place where he liv'd. In a word, 'tis not

alike every-where, but very much varies, both as to Goodneſs and Taſte, according to the Countries and Paſtures your Cattle feed upon.

Beef, in all the Parts of it, contains much Oil, volatile Salt and Earth.

Beef, and the other edible Parts of an *Ox*, agree at all times, with young bilious People, with thoſe that have a good Stomach, and are pretty much us'd to Exerciſe or Labour.

REMARKS.

When a *Calf* is grown up, and has attained its full Strength, 'tis then a *Bull*; but if Care be taken to have the ſame gelded before that Time, it becomes an *Ox*; ſo that the *Ox* differs no otherwiſe from the *Bull*, ſaving that being gelded, it grows larger and fatter, but not ſo ſtrong and fierce, and much eaſier to be tamed.

A *Cow*, as every Body knows, is the Female; and the Fleſh of *this*, as well as of a *Bull*, is not ſo wholeſome, nor ſo pleaſant to the Taſte as that of an *Ox*; and therefore 'tis not ſo much us'd for Food.

Pliny ſays, that *Cows* do not live above fifteen Years; and that *Oxen* and *Bulls* will laſt till Twenty; and that they are never ſo ſtrong, as at the Age of five Years.

Theſe Animals differ conſiderably in reſpect to Bigneſs, Variety of Horns, the different Formation of ſome Parts of their Bodies, the Place from whence they come, and ſeveral other Circumſtances, too long to be inſerted here.

Alvarezius aſſures us, That there are ſome Countries where the *Cows* are exceeding white, and have no *Horns*, but long and hanging Ears. Theſe *Cows*, he ſays, are alſo as large as *Camels*. The *Cows* are ſo ſmall in *Africa*, that they ſcarce attain to the Bigneſs of our *Calves*, but at the ſame Time they are very ſtrong and hardy.

Ariſtotle obſerves, That the *Oxen* of *Egypt* are larger than thoſe of *Greece*: Every Body knows they are bigger in *England* than in *France*; and that their Fleſh is better.

better. There are wild Cattle in *Scotland*, exceeding white, and have much Hair on their Necks. These Cattle are fierce, and abhor Mankind to that Degree, that let them but touch or feel a Plant never so little, they dare not come near it for several Days.

Some will have it, that there are *Cows* in *Arabia* whose Horns are like those of *Deer*; and that there are others also in the same Country, that have but one Horn in their Foreheads.

The *Beefs* in *North-America* are crooked; and 'tis said, that in the Country of *Bengal* they are almost as big as *Elephants*.

Beef is a Food that does not easily waste, because it contains a gross Juice, which being once condensed in the Vesicles of the Fibres, sticks so fast there that 'tis not easily separated therefrom: It is also upon the Account of this earthy Juice that *Beef* is binding.

There are many Parts belonging to an *Ox* that is us'd in Physic, as the Gall, Horns, Tallow, Marrow, *&c.*

Ox in *Latin* is *Bos*, and in *Greek*, βοῦς, ἀπὸ τοῦ βυεῖν, ἢ βόσκειν, because it feeds Men with its Labour and Flesh too.

A *Bull* in *Latin* is *Taurus*, *quasi* τανύουρος, ἀπὸ τοῦ τείνειν, τὴν οὐρὰν, *à caudæ extensione*, from the length of its Tail.

A *Cow* with *Calf* in *Latin* is called, *Forda*, *à ferendo*, to carry, according to this Line of *Ovid*,

Forda ferens bos est, fœcundaque dicta ferendo.

CHAP. III.

Of HOGS.

THERE are two Sorts of *Hogs*, viz. the wild and tame *Hogs*; we shall speak of the last here, and of the other in the next Chapter. You are

are to chuſe the Fleſh, and other Parts of an *Hog*, that is neither too old nor too young; but ſuch as is large, fat, tender, and laſtly, that has been well fed, as with Acorns, Maſt, Beans, Turneps, *&c.*

All the Parts of an *Hog* are nouriſhing enough, and afford Meat that does not eaſily waſte, and ſuch as make the Body a little laxative.

Pork is hard of Digeſtion, produces many dull, viſcous and groſs Humours, and is look'd upon to be bad for gouty Perſons.

It contains much Oil, volatile Salt and Phlegm.

It agrees chiefly in cold Weather, with young People of a hot and bilious Conſtitution, with thoſe that have a good Stomach, and us'd to Labour and Exerciſe; but for old, weak, tender, and idle Perſons, it is not good for them.

Remarks.

Every Body knows that an *Hog* is a naſty, filthy Creature, that delights in Mire and Ordure; but its Fleſh as well as its other Parts, have a good Taſte, and are much us'd for Food.

When a *Hog* is about a Year old, they geld him, and then he is in *Latin* called *Maialis*. He then grows fatter, the Fleſh more juicy, and better taſted than before.

A *Sow* in *Latin* is called *Porca*, or *Scropha*, and not ſo much us'd for Food as the *Hog*; becauſe the Fleſh of it does not taſte ſo well.

As for a *Pig*, in *Latin* called *Porcellus*, a great many People make a delicate Diſh of it roaſted; ſome ſtuff him with Herbs or Onions: That *Pig* which is neither too young nor too old, is moſt healthful; and the Reaſon is that as this Animal is of a moiſt Nature, this over-abounding Humidity is to be found more plentifully in him while young, than when ſomewhat older, when the Fermentation of the Blood, that is then in its full Vigour, diſ-

diſſipates and expels the dull and viſcous Humours out of the Body; neither muſt you chuſe a *Pig* that is too old; becauſe the Fermentation of its Blood and Humours, having afterwards taken away the moſt ſpirituous and exalted Principles, its ſolid Parts are no more animated as before, but become weak, hard of Digeſtion, and not ſo proper to produce good Effects.

A *Hog* is a greedy Animal, that makes waſte where-ever it comes, and yields no Profit, but when 'tis killed; but then you have its Fleſh, Fat or Greaſe, its Puddings, Guts, and other Parts, which are almoſt all us'd: This Animal, not without Reaſon, is compared to thoſe Miſers, who think of nothing but to heap up Wealth continually at the Charge of others, and do no Good till they are dead, when they are forced to leave that to others, which they could not carry along with them,

A *Hog* is ſubject to the Meaſles, Leproſy, *&c.* becauſe 'tis full of groſs Humours that have but little Motion, and ſuch as are like to produce theſe and the like Diſeaſes.

Pork, I mean the Fleſh and other Parts of the *Hog*, are nouriſhing enough, and afford a Food that does not eaſily waſte; becauſe it contains oily, balſamic, and viſcous Principles, which eaſily ſtick to the Fibres of the Parts, and there ſtick in ſuch a Manner, that they are not eaſily ſeparated therefrom. *Pork* is alſo looſening, becauſe the oily, and phlegmatic Principles with which it abounds, looſen the Fibres of the Stomach and Entrails, and dilate the groſs Humours contain'd in thoſe Parts.

Galen pretends to tell us, that *Pork* is not only better taſted than the Fleſh of other Animals, but alſo that it is more wholeſome: He likewiſe adds, that 'tis much like unto human Fleſh, which he proves in his third Book and ſecond Chapter of the Nature of Foods, by relating a Story of certain Perſons, whom he made to eat Man's Fleſh inſtead of *Pork*, without their being able, either by their Taſte or Smell, to diſcern the Cheat put upon them. Laſtly, he aſſures us, that *Pork* when well digeſted in the Stomach, affords more Nouriſhment than any other Food; and upon this Occaſion he ſays, that the *Athletes*, or young People, that practiſed Wreſt-

ling,

ling, and such as were inur'd to Labour, were never so strong and vigorous, as when they fed upon *Pork*; and that when those People, who were us'd to this Food, did but only one Day live upon the Flesh of another Animal, and still continu'd the same Exercises, they found themselves weaker the next, and not so fit to renew their Labours; and finally, that when they continu'd several Days to disuse *Pork*, their Strength sensibly decay'd, and they grew lean.

We readily agree with *Galen*, that *Pork* may be very nourishing and wholesome, for those who are us'd to Fatigue and hard Labour; because it is durable Food, and not so soon wasted: But we are far from believing, that *Pork* in general is wholesome; on the contrary we are satisfied, that it ought to be us'd moderately. In short, the Way of this Animal's living is so lazy, idle, and unactive, and the Ordure and Filth it continually feeds upon, shew us plainly, that its Flesh is full of viscous and gross Juices, that is fit to produce Humours of the same Nature, to cause Indigestions, and several other Inconveniencies.

As *Pork* is us'd for Food in several Countries, there are some who do not eat it at all. We have already in another Place said it was forbid the *Jews*. The *Arabs*, *Mahometans*, *Moors*, *Tartars*, and several others, still following this Custom.

Hog's-Grease, or Leaf of Fat in his Belly, is used in Physick, in order to soften and dissolve.

Old *Bacon* melted produces good Effects upon Pock-holes, and in cleansing and closing up of Wounds.

Hog's-dung outwardly applied is good to stop Bleeding at the Nose, for the Squincy, and Scabs.

Lastly, *Hog's-Gall* will make the Hair grow, cleanses and cures Ulcers in the Ears.

A *Hog* in *Latin* is *Sus* from the ὗς Greek, which also signifies the same Thing: They called it also *Porcus quasi spurcus*, because it feeds upon Filth and impure Things.

Finally, they called it formerly *Thysus*, *à* θύειν to sacrifice; because 'tis pretended, that a *Hog* was the first Beast that was offered in Sacrifice.

CHAP.

CHAP. IV.

Of the Wild-Boar.

YOU ought to chuse a *Wild-Boar* that is young, fat, well fed, and tender fleshed: He ought also to be hunted and well run.

Wild-Boar is very nourishing, and is Food that doth not soon waste, but yet easier of Digestion than common *Pork.*

It produces gross Humours, and is not good for idle and tender Persons.

All the Parts of a *Wild-Boar* contain much volatile Salt and Oil.

The Flesh of a *Wild-Boar* is good chiefly in Winter, for young People of a hot and bilious Constitution, for those that have a good Stomach, and that fatigue much.

Remarks.

The *Wild-Boar* is so call'd, because 'tis of the same Shape and Bigness with the tame *Hog*, and that it lives in Woods. It is fiercer, more nimble, and rougher bristled than the other. It is usually of a black, or dark-red Colour, though *Pausanias* says, he had seen white ones. *Pliny* and other Authors assure us, that there were no *Wild-Boars* in *Candia*, *Africa*, and the *Indies*: And *Ælian* observes, they had none in *Macedonia*; the *Spaniards* have found some in *America*, which were much smaller, had a shorter Tail, and their Feet made otherwise than those of our *Wild-Boar*; and their Flesh was also more delicate and easier of Digestion than ours: And lastly, there were those in some Places that had a Pair of Horns on their Heads.

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The *Wild Boar* in *Latin* is call'd *Verres ſylvaticus*, and the *Sow*, *Sus fera*, or *Scropha ſylveſtris*. Theſe Animals couple in the Beginning of Winter, and uſually keep together for thirty Days. The *Sow* pigs in the Spring, and for that End pitches upon the moſt ſecret and inacceſſible Place ſhe can find. When the *Wild Boar* is about covering the *Sow*, his Briſtles ſtand up prodigiouſly, he foams at the Mouth, and makes a fearful Noiſe with his Tusks: He alſo at this Time rubs his Teſticles againſt the Bodies of Trees, and that ſometimes ſo ſeverely, that they afterwards become uſeleſs to him. *Homer* ſays, that the *Wild-Boars*, which in this Manner geld themſelves, are larger and fiercer than the others.

It's ſaid, that when the *Wild-Boar* has continued ſome time without piſſing, the Urine in the Bladder gathers to ſuch a Quantity, and burns him ſo much that he cannot run; ſo that if a Huntſman at that Time comes upon him, it's impoſſible for him to ſave his Life by Flight.

Pliny ſays, that *Servilius Rullus* was the firſt of the *Romans*, who brought up Hunting of the *Wild-Boar*: However, we are here to obſerve, that the Fleſh of all *Wild-Boars* is not alike good. Thoſe that are penn'd up in Parks are not ſo good Food as thoſe that range abroad, and feed upon Roots, Swine-bread, Corn, and all Sorts of Fruits they can meet with.

The *Wild-Boar* is not of ſo moiſt a Nature as the common *Hog*, by Reaſon of the Exerciſe, and different Food it lives upon; and for that reaſon, its Fleſh is not ſo viſcous, more agreeable to the Taſte, and eaſier of Digeſtion: This Fleſh is very nouriſhing, becauſe it contains oily and balſamic Juices; but 'tis proper only for thoſe that are robuſt, and fatigue much, becauſe that being very cloſe and compact in its Parts, it requires a ſtrong Stomach to digeſt it. Moreover, as Perſons who are uſed to much Exerciſe loſe a great deal of their Subſtance, they muſt have groſs Food that ſticks to their Parts, and is not ſo eaſily ſpent.

The *Wild-Boar* for his defence has two long, pretty thick, hard, ſharp-pointed, ſtrong, and crooked Tusks, and theſe grow on each Side of his Snout, and are very dangerous. When the Beaſt is dead, they take theſe Tusks, and let Children ſuck them, in order to make their Teeth,

Teeth the more easier to break out: They are also, when reduc'd to a fine Powder, us'd in Physick; they provoke Sweating and Urine; they consume and qualify the Sharpness of the Humours; they stop Spitting of Blood, and the Dose is from six Grains to thirty or forty.

The *Wild-Boar's* Testicles, and other Parts for Generation, are proper to make Men vigorous, if internally taken.

Wild-Boar's Grease being outwardly applied, is of a dissolving, softning, strengthning, and qualifying Nature.

Its Excrements and Gall being externally applied, dissolve schropulous Tumours, and cure the Itch.

The *Wild-Boar* in *Latin* is *Aper, quod asperis versetur in locis*; because it usually lives in Mountains and rough Places.

CHAP. V.

Of LAMB.

YOU are to chuse a *Lamb* that is tender, well fed, and whose Flesh is delicate, and agreeable to the Taste. The Time of eating *Lamb* is commonly in the *Spring*.

Lamb is of a moistning and loosening Nature, very nourishing, and lenifies sharp and pungent Humours.

It produces viscous, phlegmatic and gross Humours, especially when it is too young.

It contains much Oil, Phlegm, and volattile Salt.

It agrees in warm Weather, with young bilious People; but Persons of a hot and phlegmatic Constitution ought to refrain from it, or use it moderately.

RE-

REMARKS.

Lamb is a four-footed Animal well known, it is of a pretty moiſt Nature, and its Fleſh full of viſcous, and groſs Humours, which likewiſe produce Humours of the ſame Kind: Theſe Juices however make the *Lamb* to be of a moiſt, cooling Nature, fit to qualify the over-violent Motion of the Humours, and to allay their Sharpneſs.

The older the *Lamb* grows, the leſs of theſe Juices it does contain; for, ſo far in Proportion as the Fermentation of its Blood increaſes, it attenuates, and more powerfully expels the dull and groſs Matters contained therein.

Lamb-Gall is looked upon to be good in the Falling-ſickneſs: They take it from two to eight Drops, in a Liquor prepared for that Purpoſe.

The Runnet, which is found in the lower Part of a *Lamb*'s Stomach, is good againſt Poiſon; and they alſo make uſe of it to curdle Milk.

Lamb in *Latin* is *Agnus*, *ex* ἁγνὸς, chaſte; becauſe it was anciently a pure, clean, and proper Sacrifice.

Others derive the Word *Agnus*, *quod matrem ſuam præ cæteris animantibus agnoſcat*; becauſe he doth more particularly know his Dam, than any other Animal. And indeed, it is ſomewhat ſurprizing in a Flock of Four hundred Sheep, to ſee every little *Lamb* know and diſtinguiſh his own Dam by her Bleating; and that they will not themſelves give over bleating till they have found them.

CHAP. VI.

Of SHEEP.

YOU are to chuſe the Fleſh, and ſuch other Parts of a *Sheep* as are young, pretty fat, tender, well fed, and bred in a pure and dry Air.

Well fed *Mutton* yields good Nouriſhment, and is eaſy of Digeſtion.

When 'tis old, it is dry, hard, and not eaſily digeſted.

Mutton contains much Oil, and volatile Salt, in all the Parts of it.

It agrees at all times, with any Age and Conſtitution.

Remarks.

When a *Lamb* is attain'd to ſuch a Bigneſs, they geld it; but if not, they call it a *Ram.* The *Sheep* is the Female.

Ariſtotle ſays, theſe Animals are very infirm, and expos'd to as many Diſtempers as Mankind.

Ram's Fleſh is ſeldom eat, becauſe of its unpleaſant Smell, and rank Taſte, almoſt like that of an *He-goat.* The Fleſh of an *Ewe* is a little more us'd, yet not much in Eſteem, becauſe 'tis inſipid, viſcous, and apt to produce groſs Humours, and bad Juice.

As for what is properly called *Mutton,* which is the Fleſh of a Wether, it is much eſteemed, becauſe 'tis tender, well taſted, very mollifying, full of oily, balſamic Parts, and volatile Salts, fit to produce the good Effects we attribute to it.

Ariſtotle ſays he had obſerv'd, that *Sheep* did not live above ten Years, and that uſually they did not arrive to that Age; however we may ſay, they live longer or ſhorter, according to the Country they are in. In ſhort, *Albertus* relates, that they live twenty Years in ſome dry Places, and near the Sea. The *Sheep* of *Ethiopia* live twelve or thirteen Years, and the *Rams* fifteen, according to *Ariſtotle.*

Theſe Animals differ conſiderably, according to the different Places they are bred in. The *Sheep* of *Egypt* are larger than thoſe of *Greece:* Thoſe of *Ethiopia* have no Wool, but rough Hair like that of *Camels:* There are many Countries where the *Sheep* have ſuch large and heavy Tails, that they can hardly ſtir them. In *Aſia* they have ſome *Sheep* that are red. *Hector Boetius* ſays, that they have, in a certain County of *Scotland,* yellow *Sheep* with

with their Teeth of a Gold Colour, and their Fleſh and Wool of the Colour of Saffron. *Elian* obſerves, that they are very ſmall at *Chio* for want of Paſture; in the mean time they make very good Cheeſe of their Milk. In *Africa* the *Rams* and *Sheep* are brought into the World with Horns on their Heads; and they have none at all in *Pontus*.

The *Gall* of a *Sheep* is made uſe of to cleanſe the Ulcers of the Eyes.

They make Uſe of its Suet inwardly taken to ſtop the Bloody-flux: They do alſo mix it in Ointments, Plaiſters, and Pomatums, for diſſolving and lenifying.

A *Wether* in *Latin* is called *Vervex*, *a verpa*, the Genital, becauſe 'tis gelded; or elſe *ab inverſis ademptiſque teſtibus*, becauſe its Teſticles are cut out.

A *Sheep* in *Latin* is *Ovis*, from *oblatione*, an Offering; becauſe, if we believe *Iſidorus*, they at firſt offer'd *Sheep*, and not *Bulls* in Sacrifice.

The *Ram* in *Latin* is *Aries*, *ab aro*, an Altar; becauſe they formerly plac'd it upon the Altar to be ſacrific'd. In *Greek* they call it κρίος, perhaps ἀπὸ τῶν κέρατος, from the Horns.

CHAP. VII.

Of the KID.

YOU ought to chuſe a *Kid* that is young enough, under the Age of ſix Months, ſtill ſucking, that hath not fed upon Herbs, that has tender delicate Fleſh, and is of a good Taſte. You ought alſo to examine whether its Dam was healthy, well fed, and gave her Plenty of good Milk.

Kid is nouriſhing enough, makes good Food, and is eaſy of Digeſtion.

As this Animal grows older, ſo in proportion its Fleſh grows hard, of an unpleaſant Smell, bad Taſte and hard of Digeſtion.

Kid, in all the Parts of it, contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution: It is look'd upon to be wholsome enough for Persons that are newly recovering from a great Fit of Sickness, wherein they have been brought very low.

REMARKS.

Kid is the young Male of a *Goat*; the younger it is the more it abounds with oily, and balsamic Juices, that make it nourishing, and apt to produce other good Effects that are attributed to it. When it has attain'd to a certain Age, it becomes an *He-Goat*; but then its Flesh is of a rank and unpleasant Taste and Smell, especially in Rutting-time; and therefore not much us'd for Food; however they pretend, that when it has been gelded, while very young, it fattens much, and yields good Juice.

The *Goat* which is the Female, is not much us'd for Food, at least unless very young; for otherwise her Flesh becomes hard, and not easy of Digestion; and therefore *Hippocrates* does not approve of the Use of it. *Aristotle* and *Plutarch* assure us, That *Goats* are almost always sick; and that they are subject to a kind of Epilepsy, which they impart to those that eat their Flesh. Others say, they have observ'd them never to be without a Fever; however, there are some Authors who maintain, that *Goats* Flesh digests easily in the Stomach, is very nourishing, and recovers decay'd Strength amain. It's said, that a certain Wrestler of *Thebes* anciently accustom'd himself to live upon *Goat's* Flesh; and that he excelled all others of his Time in Strength; and this might be, because the *Goat* being a lively, nimble, and light Animal, and consequently containing many exalted Principles, communicated those very volatile and active Principles to him.

A *Goat* usually lives eight Years, but those of *Ethiopia* live two or three longer: They peel Trees, and do them much hurt. It's said, That the Olive-tree becomes barren, if they do but lick it never so little; and that

was

was the Reaſon why the *Pagans* would never ſacrifice a *Goat* to *Minerva*. It's alſo ſaid, that the *Goat* runs mad if ſhe eats ſweet *Baſil*; and that it kills her to drink of the Water where the Leaves of Roſe-lawrel have been ſteep'd for ſome Time.

The *Goat* and *He-Goat* live willingly among *Sheep* and *Tygers*; and *Plutarch* ſays, that the *Tyger* has ſo great a Kindneſs for theſe Animals, that if you would bring him a *Goat* in his greateſt Extremity of Hunger, he will not touch him.

The Fat and Marrow of the *He-Goat* are of a ſoftning, diſſolving and qualifying Nature; and are alſo reputed to be good for ſtrengthning the Nerves.

Goats-dung contains much volatile and ſharp Salt, which makes it be of a diſſolving, deterſive, drying, and digeſting Nature, fit to remove Obſtructions in the Bowels, and good for the Stone, if inwardly taken: They alſo apply it outwardly for the diſſolving of cold Tumours, and other Diſtempers, wherein 'tis uſed for attenuating the Humours.

They mix the Gall of a *Goat* with Bread, the Whites of Eggs, and Oil of Lawrel; and thus 'tis look'd upon to be good for a Quotidian Ague, if applied by way of Cataplaſm to the Navel.

He-Goat's Blood, and eſpecially if we believe *Vanhelmont*, that which is taken from his Teſticles, being dried in the Sun, is good againſt Poiſon, for provoking Sweat, Urine, and Women's Terms; for a Pleuriſy, ſtagnated Blood, and the Stone. The Doſe is from twenty Grains, to two Drams.

We ſometimes meet with ſmall Stones in the Gall of an *He-Goat* and *Goat*, which are very like the true *Bezoar-ſtone*. They are good againſt Poiſon, and promote Sweat.

He-Goat in *Latin* is *Hircus*, *quaſi hirtus*, hairy; becauſe, as every Body knows, he is cover'd with Hair, and has a great Beard.

He is called τρόγος, in *Greek*, ἀπὸ τȣ̃ τραγεῖν, to eat; becauſe 'tis a greedy Animal that eats much; or elſe παρὰ τὸ τραχὺ τὸ δέρμα ἔχειν, *quod pellem habeat duram & aſperam*; becauſe he hath a hard rough Skin; or elſe ἀπὸ τȣ̃ τρέχειν, *à currendo*, to run, becauſe he runs faſt.

 The

The *Goat* in *Latin* is called *Capra, quasi carpa, quod virgulta carpat*; because it brouzes, and bites off the tender Branches of Shrubs, and especially of the Vine; and therefore the ancient Heathens were wont at certain Festivals to sacrifice a *Goat* to *Bacchus*.

Kid in *Latin* is *Hœdus, ab edendo*, to eat, because 'tis fat, and very well tasted.

CHAP. VIII.

Of the Roe-Buck, *or* Wild-Roe.

THE *Wild-Roe* ought to be young, tender, fat, and well fed.

Its Flesh is good Food, very nourishing, and easily digested. It is also good to open the Body.

When this Animal is growing old, its Flesh is hard, coarse, and not easy of Digestion.

The *Wild-Roe* has much volatile Salt and Oil.

It agrees at all times, with any Age and Constitution.

Remarks.

This Animal is a Kind of a wild *He-goat*, or *Goat*: They call it in *Latin*, while 'tis young and small, *Capreolus*, but when grown big, *Capreus*. The Female is named *Caprea*.

The *Roe-Buck* is much like a *Stag*, but not near so large; it hath a weak Voice, but his Sight is so good in lieu of that, that he can see by Night as well as by Day. His Horns are branched and small; he is fearful, and very shy; he either does not know, or durst not make use of his Horns to defend himself against the Insults of other Animals, but puts all his Safety in his Heels. He is very nimble, and runs very swiftly. He loves young *Patridges* so well, that he breeds amongst them, and lives in the same Places as they do. It's observable, that when

when the She of this Animal hath loſt her Male ſhe will go and ſeek for another elſewhere; and when ſhe hath found one, ſhe will go and conduct him to the Place where ſhe liv'd before with her former *Roe-Buck*: But when the *Buck* hath loſt his *Doe*, he then leaves the Place he frequented, and goes ſomewhere elſe to live with another. There are Plenty of theſe Animals in the Woods and Mountains of the *Alps*, *Switzerland*, and other Places. They take them in the ſame Manner as they do *Deer*.

Their Fleſh produces ſeveral good Effects, as before obſerv'd; and the Reaſon of it is, That as this Animal is almoſt always in Motion, his Pores are very open, and continually let out a great Quantity of groſs and ſuperfluous Moiſtures, which thereby contribute to the making of the Fleſh of the *Roe-Buck* more delicate, drier, tenderer, and more agreeable to the Taſte: But when this Animal grows old, this continual Tranſpiration having exhaled away too much Moiſture, the Fleſh alſo becomes too dry, and conſequently hard of Digeſtion.

Julius Alexandrinus does much magnify the Goodneſs of this Animal's Fleſh, he compares it with that of the *Wild-Boar*, for the Goodneſs of its Taſte, and other good Effects: But all the Difference between them is, that that of the *Wild-Roe* is eaſier of Digeſtion, but yet does not yield ſuch ſolid and durable Nouriſhment as the other.

They medicinally make uſe of the Gall of this Animal againſt Drummings in the Ears, Pains in the Teeth, Dimneſs of Sight, and Freckles in the Face.

The *Wild-Roe* is by ſome call'd *Dorcas*, παρὰ τὸ δέρκειν, *à videndo*, to ſee; for as we have already obſerv'd, it has a very quick Sight. *Martial* calls it by the ſame Name in theſe Verſes:

Delicium parvo donabis Dorcada nato:
Jactatis ſolet hanc mittere turba togis.

CHAP. IX.

Of Fallow-Deer.

YOU are to chuse that which is young, tender, fat, and well fed.

The Flesh of this Animal, which we call *Venison*, produces good Juice: It is looked upon to be good against the Palsey, and to remove the Cholick.

When a *Deer* grows a little oldish, the Flesh becomes hard, and not easy of Digestion.

It contains much Oil and volatile Salt, in all the Parts of it.

It's good, especially in Winter, for old People, for such as are of a phlegmatic Constitution, and abound with pituitous Humours.

Remarks.

Fallow-Deer are a Sort of *Wild-Goat* as well as the *Roe-Buck*. It's a horn'd, four-footed Animal, that is very active, and runs exceeding fast. It's much like a *Stag*, larger than the *Wild-Roe*, and of a yellow Colour. They shed their Horns every Year as well as the *Stag*. Their Tails are longish, and come down to their Hams. The *Doe* is often white all over, and one many times would take her for a *Goat*, but that her Hair is so very short.

The *Fallow-Deer* is naturally very fearful. *Martial* makes him speak, and complain thus:

Dente timetur Aper, defendunt cornua Cervum;
Imbelles Damæ, quid nisi præda sumus?

There are a great many People that do not value the Flesh of wild Beasts, because they pretend it produces gross and earthy Humours; however, that of young *Fallow-*

Fallow-Deer is not only very agreeable to the Taste, but also wholesome enough: In short, as this Animal is almost always in Motion, his Blood and Spirits grow continually more subtil, and the ill Humours evaporate by Transpiration, in the same Manner as those of the *Wild-Roe* do; and therefore the Flesh of this Animal does very near produce the same Effects as that of the *Wild-Roe*; however, it is look'd upon to be a little more gross, and harder of Digestion. We are to observe, that *Fallow-Deer* do not smell so strong and rank as the *He-Goat* does; and this Difference proceeds from their Pores being more open, whereby the ill Humours more freely exhale, and are less kept in, than those of the *He-Goat*: Moreover, as the Humours of *Fallow-Deer* are thinner, and more subtil than those of an *He-Goat*, by reason of their greater Fermentation; these same Humours are also not so fit to produce an ill Smell.

The Blood of this Animal being newly let, and presently drank, takes away the Dizziness of the Head.

Its Gall is of a detersive Nature, and removes Dimness, and Webs over the Eyes.

Its Liver is good against Looseness.

CHAP. X.

Of the STAG.

YOU ought to chuse that which is young, and even still sucking, if you can meet with such: It ought also to be fat, tender, and well fed.

Its Flesh is good and durable Food, and very nourishing.

As the *Stag* grows old, so in Proportion does its Flesh grow hard, close, not easy of Digestion, heavy in the Stomach, and apt to produce gross and melancholy Humours. *Galen* doth not approve of the Use of it, and *Avicen* pretends it causes Quartan Agues.

The *Stag* contains much Oil, volatile Salt and Earth, in all the Parts of it.

It agrees at all times, with young bilious People, who have a good and ſtrong Stomach, and are us'd to much bodily Exerciſe; but old Men, and thoſe of a melancholy Conſtitution, ought to abſtain from it.

REMARKS.

The *Stag* is a large four-footed Animal, living in Woods, Vine-yards, and remote Places where he can get any thing to feed upon. He is very nimble and light. It hath branched Horns on his Head, for his better Defence, which are ſhed every Year in the Spring, in the Room of which others grow. This Animal is naturally fearful; however, it is at continual Enmity with *Serpents*, which he ſeeks, and even in their very Caverns, in order to devour them: Some People pretend he will live many Ages; and to confirm this they ſay, that a very long time after *Cæſar*'s Death, there was a *Stag* with a Collar about his Neck taken, upon which theſe Words were inſcribed, *Hoc me Cæſar donavit:* It is alſo added, that ſome Ages after the Death of *Auguſtus*, they found his Hind with a Collar about her Neck, and this Inſcription, *Noli me tangere, quia Cæſaris ſum.*

Pliny and *Ariſtotle* aſſure us, there are no *Stags* in *Africa.* Some other Authors maintain the contrary. It is ſaid, that in ſome Places there are white *Stags*, in others black ones, and ſome again that are red. Theſe Animals are very large and fat in *Scotland*, and are ſo numerous, that the People have gone in Troops to hunt and deſtroy them. There were many of them formerly in *Switzerland*, but there are none now; becauſe that as this Country is better inhabited than heretofore, the Foreſts are not ſo large as they have been, and conſequently have not ſo many *Stags*. When theſe Animals in ſome Parts of the Weſt have been wounded by the Huntſmen, they have recourſe to a kind of Penny-royal growing there, that does recover them. The Ends of the Horns of the *Virginian Stags* bend towards their Backs,

Backs. Their Tails are longer than ours. There is alſo a kind of a *Stag* in *America* that differs from ours, in that it is not ſo high, has ſmaller Horns, and his Hair hanging down almoſt like our *Goats*. You meet with *Stags* in *Mexico* which having long Tails, full of Hair, like thoſe of *Mules*. Theſe Animals are very ſtrong. A certain *Spaniſh* Captain once tamed two of them, which he afterwards made uſe of to draw his Coach inſtead of Horſes.

The *Stag* is of a dry and melancholy Conſtitution; ſo that the younger it is, the more wholeſome is its Fleſh; for then 'tis moiſter, more qualified, and properer to produce the good Effects we have attributed thereunto; and therefore the Uſe of this Animal is more for Mens Health while it is yet ſucking, than at any other Time: There are ſome People who will not ſtay ſo long, but take them out of their Dams Bellies, and eat them for delicious Food: But I am of Opinion, that they are at that Time more apt to produce bad than good Effects; and the Reaſon is, becauſe they are yet too viſcous, and full of ſuperfluous Moiſtures.

The *Stag* is a laſcivious Animal, and in Rutting-time ſmells almoſt as rank as the *He-Goat*, and then you muſt not uſe his Fleſh for Food; and it would be well that it were not eaten at all after he is three Years old, for from thence forward it begins to be heavy in the Stomach, and hard of Digeſtion; however, if he has been gelded a little Time after it has been calved, its Fleſh (beſides that, it grows from thence forward more delicious, and agreeable to the Taſte) is the more qualified, tenderer, eaſier of Digeſtion, and wholeſomer.

The *Hind*, as every Body knows, is the Female. 'It generally has no Horns, though *Scaliger* ſays, he had ſeen ſome that had. Its Voice is not ſo ſtrong as the *Stag*'s. It has this in common with moſt other Females of ſuch Animals, that its Fleſh is not ſo good Food as that of the Male; however, when ſhe is young its Fleſh is dainty enough, and pleaſant to the Taſte: But it ought not to be made uſe of in Rutting-time.

All agree, that *Veniſon*, I mean the Fleſh of the *Stag*, is much more delicious Food in *Summer*, and eſpecially in *Auguſt*, than in *Winter*, by reaſon of the Fruits which it

it eats in this Seaſon, that much fatten it: However, ſome are of Opinion, they ought not to be eat in *Summer*, becauſe this Animal then feeds upon *Vipers*, *Serpents*, and the like Creatures, which they look upon to be very venomous, as if the *Stag* did not eat of them all the Year round: But why ſhould we imagine that theſe Animals, taken inwardly, ſhould be ſo pernicious, when we ſee People daily who eat *Vipers* all up, and receive no Harm from them? It is true, the Stinging of a *Viper* and *Serpent* is often mortal; becauſe theſe Animals being in a Rage, dart into ſome little Vein or Artery ſtung by them, a ſharp Juice, that in a ſhort Time ſtagnates the whole Maſs of Blood, and hinders its Circulation, in the ſame Manner as if you would open a Vein, and ſquirt a little Vinegar, Verjuice, or ſome other acid Liquor into it, in which caſe the Animal would preſently faint away and die; however, it does not from hence follow, that Vinegar or Verjuice taken in a large Quantity into the Body by the Mouth, muſt be Poiſon; becauſe that then they mix with other Aliments, which blunt and conſiderably embarraſs their Sharpneſs, inſomuch that they can operate but very faintly upon the Maſs of Blood; we may therefore likewiſe ſay, that the eating of a *Viper* or *Serpent* can produce no ill Effects; becauſe the acid Juice wherein all their Venom does conſiſt, beſides that there is but a ſmall Quantity of it in reſpect to the ropy and incumbring Particles of the Fleſh of thoſe Animals, is coop'd and embarraſs'd anew by the other viſcous Juices it meets with in the Body, before it mixes with the Maſs of Blood: But to come more cloſely to our Queſtion, and allowing that the *Viper* and *Serpent* being eaten, may ſometimes poiſon us, which yet is very falſe, does it from thence follow, that if a *Stag* eats theſe Animals, we muſt then abſtain from its Fleſh, becauſe we ſuppoſe it has acquir'd the ill Qualities that were in the *Viper* and *Serpent?* And do not we every Day feed upon Animals that eat thoſe Things, ſome of which in reſpect to us are purging, and others poiſonous? And yet we do not find theſe Animals produce any purging or poiſonous Effect in us. For Example, the *Starling* feeds upon *Hemlock*, and young Poultry ſometimes ſwallow *Spiders*, which many People look upon to be poiſonous: We are therefore to believe, that

as purging and poiſonous Things prove to be ſo by a certain Diſpoſition of their inſenſible Parts, they will ceaſe to be purging and poiſoning as ſoon as they have loſt this Diſpoſition, by aſſimilating themſelves to the ſolid Parts of the Evils which they nouriſh.

Pliny relates, that he knew ſome Ladies, who every Morning eat *Veniſon* to keep them from a Fever; and that in all likelihood, becauſe they thought this Animal was not ſubject to this Diſtemper. Others pretend to prolong their Lives by feeding upon it, becauſe this Animal, as we have obſerv'd before, lives a long Time; but theſe vain Imaginations are ſo ill grounded, that they fall of themſelves, and are not worth confuting.

Stag's Horns, new come out, and ſuch as we call Velvet-heads, while they are yet ſoft and tender, ſerve for Food: They eaſily cut them into Slices, and dreſs them ſeveral Ways: They alſo make a Jelly of them: They chiefly make uſe thereof for that of the Off-ſcouring of the large Horns of the *Deer*, which is done by boiling them in a certain Quantity of Water over a ſmall Fire, till the Liquor has attain'd to the Conſiſtence of a Jelly; after which, ſtrain it as hard as you can; and then having beat well the white of an Egg in White-wine, and the Juice of Lemon, they mix the Jelly with as much Sugar as is neceſſary, and a little *Cinnamon:* This done, there is a ſlight boiling given to the whole, in order to clarify the Liquor, which they ſtrain again, and then let it ſettle.

This Jelly is very nouriſhing, good to reſtore decay'd Strength, to fortify the Stomach, to oppoſe the Malignity of Humours, to ſtop Diarrheas, Vomiting and Spitting of Blood.

The Marrow and Fat, or Suet, applied outwardly, are very good againſt Rheumatiſms, for diſſolving Tumours, or the like, for fortifying the Nerves, the Sciatica, and Fractures.

They alſo make uſe of *Stag*'s Blood in Phyſick, after they have dried it in the Sun; it promotes Sweating, is of a diſſolving Nature, and good for the Pleuriſy and Gout; you may take of it as far as a Dram goes.

The *Stag* in *Latin* is *Cervus*, *ἀπὸ τῶν κεράτων*, from the Horns which this Animal bears.

CHAP.

CHAP. XI.

Of the HARE.

YOU are to chuſe one that is young enough, tender, fat, well fed, and ſtoutly hunted.

It affords indifferent Nouriſhment, and produces good Juice enough.

But when ſhe is pretty well advanc'd in Age, it is hard of Digeſtion, cauſes groſs and melancholy Humours, and makes Perſons who uſe it often, heavy and dull.

It contains much Oil, volatile Salt and Earth, in all its Parts.

It agrees, eſpecially in Winter-time, with young ſanguine People, and with fat Perſons; but ſuch as are melancholy, and abound with terene Humours, ought to abſtain from it, or uſe it very moderately.

REMARKS.

The *Hare* is a four-footed Animal well known, ſhe is of a very fearful Nature. Her Senſe of Hearing is ſo exquiſite, that the leaſt Noiſe made near her will affect her; and according as ſhe thinks it nearer or farther off, ſhe delays or haſtens her Flight. She runs very faſt; *Piſanellus* pretends, 'tis becauſe her fore Feet are ſhorter than her hinder Legs. She is the only Animal we know of that has Hair in her Mouth, and under her Feet. She lives in Woods, and feeds upon Herbs. In Winter Time, when the Earth is cover'd with Snow, ſhe gnaws the Barks of Trees and Shrubs. *Bargeus* deſcribes her Way of Living in this Manner:

Decerpunt læti turgentia gramina campi,
Et culmos segetum, & fibras tellure repostas
Herbarum, & lento morsus in cortice figunt.
Arboris, atque udos attondent undique libros:
Nec parcunt strato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut proceræ frondibus ulmi,
Præcipuè gratæ sylvestria gramina mentha
Quæque colunt riguas inculta sysimbria valles,
Et vaga serpilla, & pulegi nobile gramen
Percipiunt.

The *Hare* sleeps with her Eyes open, in all Probability, because her upper Eye-lid is too little to cover her Eye, which is very large. This Animal multiplies apace. *Varro*, lib. 3. *de re rusticâ*, cap. 12. says upon this Subject, that four or five *Hares* put into a Warren, will in a little Time go a great way towards filling of it. Many People with *Pliny* believe, that *Hares* are *Hermophrodites*; that they all bear young ones; and that this is the Reason why they multiply so fast; but a little Observation will easily distinguish the Male from the Female, and detect the Falsity of this Opinion. The *Hare* usually lives to seven Years of Age, and sometimes ten: There is hardly any Country where they are not to be found.

These Animals differ much in Colour: There are some of them that are blueish, others brown, and some again of a yellow Gold colour. You'll find in Cold and Northern Countries, such as *Muscovy*, *Lithuania*, and *Poland*, many white *Hares*: Some of the like may be also seen in *France*, but 'tis alledged, that those of this Colour are more rare in hot than cold Countries. *Hares* differ also in Respect to the Places where they live. Some of them live upon Mountains, others in Plains, and others again in moist and marshy Places; and even in these different Places you'll meet with those that are larger and fatter than in others, according as they find more or less Food in those Parts; and *Aristotle* upon this Occasion says, they are smaller in *Egypt* than in *Greece*. The Smell of a *Hare* does also very often differ, and they say there are some of them that smell so

of

of *Musk*, and they throw the Dog that hunts them into a kind of Madneſs. Laſtly, there are ſome *Hares* to be met with in the World that have Horns, but they are not common.

It is a Crime among the *Jews* to eat *Hare*, though it has a very good Taſte, and is ſerv'd up to the beſt Tables. *Mundius* ſays, that anciently, in ſome Parts of the World, a *Hare* was ſo much valu'd, that the common People were not allow'd to eat thereof: However, 'tis not always a Food for Man's Health, eſpecially when this Animal is a little oldiſh; becauſe as ſhe is of a dry and melancholy Conſtitution, and the older ſhe grows, the more hard is her Fleſh, and difficulter of Digeſtion.

You are therefore to make it your Buſineſs to chuſe a *Hare* that is young enough, becauſe her Fleſh then is moiſter, more tender, and agreeable to the Taſte. *Hares* are valu'd till they are ſix, ſeven, or almoſt eight Months old; but when they are got to be a Year old they are not then eſteem'd. There are ſome People who prize them chiefly when firſt brought forth into the World, but then they are too viſcous.

Thoſe *Hares* which live in moiſt Places are not near ſo good Food as thoſe that are bred in Plains and Mountains, becauſe the latter feed upon aromatic Herbs, that make their Fleſh of a more exquiſite and agreeable Taſte. We are alſo to obſerve, that a *Hare* is better in Winter than in Summer; becauſe the Cold mellows their Fleſh, and makes it tender, the ſame being naturally a little hard and cloſe.

Some pretend, that the frequent eating of *Hare* gives Perſons a fine Vermilion Complexion, and makes them beautiful; there being ſome Authors who favour this Opinion, and aſſure it to be true, which was the Occaſion of *Martial*'s making this following Epigram:

Si quando Leporem mittis mihi, Gellia, dicis:
Formoſus ſeptem, Marce, diebus eris.
Si non derides, ſi verum, lux mea, narras,
Ediſti nunquam, Gellia, tu Leporem.

Mar-

Martial in this Epigram ridicules this vain Fancy: In short, if the eating of *Hare* made People handsome, and of a Vermilion Colour, *Gellia*, who was very ugly, ought not to eat of it; because if she did she would grow pretty, which could not be in *Martial*'s Sight.

There are several Parts of the *Hare* us'd in Physick; the Hair stops Blood, if applied to a Wound; her Blood, Heart, Liver, and Lungs, being dried and beaten to Powder, stop the Bloody-Flux, provoke Urine, and Womens Terms, and are good against the Falling-Sickness; the Gall is good for the Eye-sight, taking away the Specks and Films from them: The Fat being externally applied, promotes the ripening, and Suppuration of an Imposthume: The Dung taken inwardly, is good against the Stone and Falling-Sickness: The Kidneys and Testicles being dried, strengthen the Bladder, and are good against a *Diabetes*, dissolve the Stone in the Kidneys, and increase Seed.

The Runnet of a *Hare* is a Sort of a cheesy Matter found in the Bottom of a *Leveret*'s Stomach. It is good against Poison, for hastning Womens Delivery, stopping Looseness, increasing Seed, and against the Falling-sickness.

Hare in *Latin* is called *Lepus*, *quasi levipes*; because she runs fast, or rather because she treads very softly, by reason her Feet are hairy underneath, as we have before observ'd.

CHAP. XII.

Of a RABBET.

YOU ought to chuse that which is tender, fat, well fed, and neither too young nor too old. *Rabbet* is better in Winter than Summer; because its Flesh is the more tender and mellow.

Rabbet is very nourishing, and affords good Food.

When they are young they breed many viscous Humours, and on the contrary, when they are too old,

old, their Flesh becomes dry, hard, and not easy of Digestion.

A *Rabbet* contains much volatile Salt and Oil.

It agrees, especially in Winter-time, with any Age and Constitution, provided it be us'd moderately; and that it be endu'd with the Qualities we have before noted.

REMARKS.

A *Rabbet* is an Animal well known, and like a *Hare* in many Things; first, because 'tis very near of the same Make, though smaller; secondly, because 'tis of a fearful Nature, runs very fast, is very quick of hearing, and chews the Cud; thirdly, because it multiplies apace, which made many say; who believed that a *Hare* was an *Hermophrodite*, that a *Rabbet* was so too; fourthly, because she is, as the *Female Hare*, subject to Superfœtation; that is to say, to conceive anew, though already big. In short, a certain Author reports, that some Huntsmen had observ'd, that *Rabbets* in the Time they gave suck to their young ones, brought two or three more into the World; and that in fourteen or fifteen Days Time, they bred again the like Number; and this plainly discovers the Reason of this Animal's multiplying so fast, so that we need not allow them a second Nature, for solving this Phænomena. In the sixth Place, a *Rabbet* lives in the same Places, and feeds upon the same Plants as a *Hare* does; and in Winter-time, when the Earth is cover'd with Snow, it peels off the Barks of Trees and Shrubs: This Animal is pernicious, if numerous any-where, because there is almost nothing that grows upon the Earth, which it does not eat or ruin. *Pliny* gives us many Examples of it, which I shall not particularize in this Place. Lastly, a *Rabbet* is in several Respects so like a *Hare*, that some Authors have confounded them together, and pretend they differ only in Bigness, and so they call a *Rabbet* a little *Hare*.

Rabbets are either wild or tame; the first of which are the more dainty and pleasant Food; not only because

caufe they are more in Motion, and contain lefs fuperfluous Moiftures than the others, but alfo becaufe they feed upon feveral aromatic Plants, fuch as Thyme, Juniper, and the like, which gives their Flefh a nicer and more agreeable Relifh. *Rabbets* differ much in Refpect of their Colour; for fome are white, others brown, fome black, others yellow, and fome again party-colour'd.

Though a *Rabbet* is in many Things like a *Hare*, yet the Flefh fomewhat differs from the other in Tafte: It is alfo moifter, tenderer, and more juicy. We do not think that *Rabbets* are fuch wholefome Food when very young, as when a middling Age; becaufe they are full of vifcous Humours when young, as we have before obferv'd; on the contrary, a *Hare* being of a drier Temper than a *Rabbet*, ought to be us'd younger than the other; though moft Authors, who have writ concerning a *Rabbet*, look upon it as bad Food, fit to produce grofs and melancholy Humours; however, when it is endu'd with all the Properties we have mention'd, it produces few ill Effects.

Some fancy, that *Rabbet*'s Brains weaken the Memory; becaufe this Animal cannot for a Moment after retain in Mind the Foils laid for her, and that fhe had juft efcap'd; but this Conjecture being grounded upon a weak Foundation, I fhall not ftop here, and go about to confute it.

They make ufe of *Rabbet*'s Fat in Phyfic, and the fame is good for the Nerves, and of a diffolving Nature.

A *Rabbet* in *Latin* is called *Cuniculus*; becaufe fhe digs under Ground, and makes a kind of a Mine or Burrough, call'd alfo in *Latin*, *Cuniculus*; and this gave *Martial* Occafion to make the following Lines:

Gaudeo in effoffis habitari Cuniculus antris,
Monftravit tacitas hoftibus ille vias.

Pliny upon this Occafion fays, that there was anciently a Town in *Spain*, that was wholly undermin'd by *Rabbets*; and he fays, we ought not to be furpriz'd at this extraordinary Matter, feeing there were other Animals that appear'd to be more contemptible than *Rabbets*,

bets, which alſo made conſiderable Havock: For Example; there was a City in *Theſſaly* undermined by *Moles*; the Inhabitants of a Town in *France* were forc'd to quit their Dwellings, by the great Number of *Frogs* there: *Graſhoppers* produc'd the ſame Effect in a Town in *Africa*; nay, *Serpents* in other Places have devour'd even the People, becauſe they being of the Opinion of *Pythagoras*, and ſo not daring to kill theſe Animals, this gave them an Opportunity to multiply to a prodigious Number: But this laſt Inſtance, though indeed it is terrible, yet it is not ſo ſurprizing as the others; becauſe *Serpents* are not ſuch contemptible Animals as thoſe before ſpoken of.

CHAP. XIII.

Of MILK.

MILK differs very much, according to the Nature of the Animal that yields it, to the Age of that Animal, to the Food it lives on, and to the different Seaſons of the Year it is us'd in. You are to chuſe that which is white, of a middling Conſiſtence, good Smell, and whoſe Taſte ought to be altogether free from any Thing that is harſh, bitter, ſharp, or brackiſh. Laſtly, it ſhould be ſuch as is new milked from an Animal that is neither too young nor too old, but ſuch as are healthy, fat, and fed with good Food.

We may ſay in general, that all Sorts of Milk, provided they be endu'd with the Qualities now mention'd, are eaſy of Digeſtion, and very nouriſhing; that they encreaſe the Seed, relieve conſumptive Perſons, and ſuch as are thin and waſted. *Milk* allays Heat in the Urine, Pains of the Gout, and ſharp Humours in the Breaſt, and other Parts. It is good for thoſe who have taken ſome ſharp and corroſive

corrosive Medicines. It is likewise good against the Bloody-flux, and in Diarrheas, caused by sharp and pungent Humours.

It sometimes incommodes the Stomach and Bowels; for while it is a rarifying of itself in those Parts, it swells and distends them. It is pernicious to People in Fevers, to such as are troubled with pituitous Catarrhs, and some Obstructions.

Milk contains much Oil, essential Salt, and Phlegm.

It agrees at all times with young People of a sanguine Constitution; but old Folks, and such as are of a bilious and phlegmatic Nature, and abound with acid Salts, they'll find no such good Effects by it.

Remarks.

The great Benefits we receive from *Milk*, not only by Way of Food, but also in Physick, are well known by the Esteem had of it. *Varro* pretends, that of all Aliments we make use of, *Milk* is the most nourishing of any: Other Authors also will have it to be the best and wholesomest. In ancient Times it was the most common of any Food, according to *Ovid*, l. 4. *Fastor*.

Lacte mero veteres usi memorantur, & herbis,
Sponte suâ si quas terrâ ferebat, dit.

Our Design here is not to write in Praise of *Milk*, but we shall confine our selves with remarking, that it is us'd by all the Nations of the World. *Pliny*, *Tacitus*, *Justin*, *Cæsar*, and *Salust*, mention some that liv'd upon no other Food than this. *Galen*, in his fifth Book, *de sanit. tuendâ*, *cap.* 7. mentions a Man that had liv'd to be above an Hundred Years old, and fed upon nothing in a Manner but *Milk*. In several Parts of the Northern Countries, there are several People, who all their Life-time eat nothing but Bread, Butter and Cheese, who use *Milk* for solid and liquid Food. Lastly, many of the Boors

Boors in *North-Holland*, and the greateſt Part of *Frieſland*, are ſatisfied with drinking a little *Milk*, inſtead of Beer or any other Liquor.

People cannot yet agree about the Production or Generation of *Milk*. The Opinions of the Ancients in this Caſe are ſo abſurd, and contrary to the Rules of Circulation, that they entirely deſtroy them. As for our Modern Authors, they all agree, that the neareſt Matter for the Production of *Milk* is the Chyle: But ſome pretend, that this Chyle mixes itſelf with the Maſs of Blood, and ſometimes circulates with it, before it is convey'd to the Mammary Glands: Others on the contrary will have it to be directly convey'd into the Breaſts or Udders, by the particular Veſſels which part the Reſervatories; and they ground this Opinion upon this, that ſoon after the Animal has eaten, they find the Breaſts or Udder larger and fuller of *Milk* than before; which ſeems to prove, that it is abſolutely neceſſary to allow of this Conveyance, for our better apprehending how the Chyle gets ſo ſoon into the Breaſts: Farther they add, that *Milk* retains the Taſte, Smell, and Nature of the Food which the Animal fed upon laſt, *viz.* If he has eaten aſtringent Herbs, his Milk will be ſo; if he has eaten purging ones, the *Milk* will be purging; when *Cows* feed upon Violets, the Butter made of their Milk ſmells of Violet: We likewiſe value *May-Butter* before any other; becauſe *Cows* do then feed upon many good Herbs, that give their Milk a very pleaſant Taſte. *Galen* in his third Book, *of the Nature of Foods*, relates a Thing, of which we ſtill ſee daily Examples: Some Nurſes, ſays he, who are neceſſitated, in the Time of a Kind of Famine, to feed upon bad Food, were not only troubled with Ulcers, but the Children alſo were ſubjected to the ſame Malady, by reaſon of the bad Milk they ſucked from them. This ſame Author ſpeaks alſo of the Milk of certain *Goats* that was purging, becauſe they eat *Scammony*, *Sea-Lettice*, *Wolf's-milk*. Laſtly, we find by daily Experience, that the beſt Way of purging ſucking Children, is to give ſome purging Thing to the Nurſes, which likewiſe ſeems to confirm the Exiſtence of this Sort of Conveyance; for without that, ſay they, who maintain the Opinion, the Chyle in mixing

mixing itſelf, and circulating with the Blood, would quickly loſe the Nature of the Food which the Animal had taken.

But let us examine this Opinion a little, and ſee whether the Arguments us'd for it are forcible enough to make us determine the Matter in favour of it. In the firſt Place, the Foundation of this whole Fabrick depends upon certain Veſſels, which, with all the Exactneſs imaginable, have been ſearch'd for by the beſt Anatomiſts of this Age, but could never be diſcover'd; which at firſt Daſh gives a great Foil to this Opini n Secondly, Shall we believe this Conveyance to be neceſſary? Nay, is it not on the contrary, ſomewhat oppoſite to the perfect Generation of Milk? In ſhort, it looks, that if the Chyle went directly through thoſe Paſſages into the Udders, it could not in the Time be ſo well prepar'd and digeſted, as to produce good Milk; whereas, when it has circulated but a little while with the Blood, its groſſer Parts will be attenuated and broken, by the exalted Principles of the Blood which they meet with; inſomuch that this Chyle coming afterwards to filtrate through the Mammary Glands, produces good Milk, that is eaſily digeſted by the Young of any Animal, and for whom Nature in the firſt Place deſign'd it.

As for the Shortneſs of Time wherein the Chyle gets into the Udder; as alſo the ſenſible Qualities it does retain, of ſuch Foods as the Animal feeds upon; they may be eaſily ſolv d, without having Recourſe to this pretended Conveyance. In a word, if all the Blood of an Animal does in an Hour's Time paſs at leaſt thirteen Times through the Heart; as *Lower*, in his *Treatiſe of the Heart*, when he ſpeaks of the Motion of Blood, proves very clearly, and even to a Demonſtration; ſhall it be difficult for us to conceive, provided we allow of this Principle, why the Chyle, which is mix'd with the Blood, is convey'd in ſo ſhort a Time into the Udder? and why, having continu'd ſo little a while with the Blood, it ſtill retains the Nature of the Aliments?

We cannot enough admire the Proviſion made by Nature, in filling the Teats of She-Animals, exactly at the Time when they want to feed their Young, and in de-

priving them of it, when they are able to ſubſiſt upon other Food; In the mean time, we ſometimes meet with Virgins who, becauſe their Courſes are ſtopped, give Milk, tho' that rarely happens. We have alſo ſome Examples of Male Creatures that yield Milk. *Ariſtotle* mentions a He-goat in the Iſle of *Lemnos*, which gave much Milk, of which they made good Cheeſe. *Matthiolus* reports the ſame concerning ſeveral other He-goats. Several Authors ſay they had ſeen Men, whoſe Breaſts were as full of Milk as Nurſes. Laſtly, we are aſſur'd, that moſt of the Men in *America* have a great deal of Milk in their Breaſts, which in like Manner is nouriſhing, and as good for Infants as that of Women.

Milk, as every Body knows, conſiſts of three Sorts of Subſtances, one of which is for Butter, the other for Cheeſe, and the laſt is ſerous. While Milk is in its natural State, theſe three are ſo united, that they cannot be diſtinguiſhed; but upon the leaſt Alteration it ſuffers, the mechanical Analyſis of theſe Parts is, as I may ſay, wrought of itſelf. We ſhall more particularly ſpeak of this by and by.

The good Effects produc'd by Milk, ariſe from the oily and balſamic Parts wherewith it abounds: Theſe are they which make this Aliment very ſoftning, fit to yield good Nouriſhment, to recover hectic Perſons; and laſtly, to cure thoſe Diſeaſes that are caus'd by ſharp and pungent Humours.

On the other hand, People in Fevers ought not to uſe it, becauſe the Heat of the Fever ſoon curdles it. It is liable to the ſame Inconveniency, when it meets with a Stomach that is full of ſharp Humours; neither is it good for thoſe who are ſubject to Catarrhs or Rheums, or have Obſtructions in ſome of the Parts, becauſe its Principles, which are groſs enough, and but of little Motion, will but increaſe the Cauſe of theſe Evils, that conſiſt of heavy, viſcous, and groſs Humours.

Every Body knows, that Milk, according to the Difference there is between the Animals that yield it, contains within it more or leſs Butter, Cheeſe, and Serum or Whey; and therefore the Milk of one Animal is often more proper than that of another, to ſome Conſtitutions, and in ſome Diſtempers.

Womens

Womens-Milk is often us'd in Physic: It contains a midling Quantity of those Parts that afford Butter and Cheese, but much Serum. It is of a qualifying Nature, and very good for hectic Fevers, for Pimples, the Defluxions of the Eyes, and to ease the Pains of the Gout: Moreover, as it was design'd to give us our first Nourishment, we may from thence conclude, that it agrees with our natural Constitution better than any other Milk; and that it must also produce the best Effects in us, as Experience tells us.

Ass's-Milk, as to its Consistence and Virtues, is much like unto that of a Woman's. It is much us'd against the Pthisic, and other Disorders of the Lungs. *Van Helmont* pretends, that, the Ass, whose Milk is to be used, ought to be continually curried; and that probably, because he thought the Pores of her Skin was thereby the more opened, and so a free Passage given to the fuliginous Vapours that continually endeavour to get away, and the which, if kept in, would intermix with the Milk, and so hinder it from producing such good Effects.

Goat's-Milk does not contain as much of the serous Part as that of an Ass, and suits Persons of a moist Constitution better than any other. It is a little astringent, because the Goat usually brouzes upon the Sprigs of Oak, Lentils, Turpentine, and several other astringent Plants, which communicate the same Nature to its Milk.

Sheep's-Milk contains yet less Serum than that of the Goat, but a great deal of those Parts whereof Cheese and Butter do consist, which make it fat and thick; and therefore it is but rarely us'd; and that in such Places where other is scarce, or not to be had. It is observ'd, that the frequent Uses of it causes white Spots in the Skin.

Cow's-Milk, of all other, is the most us'd for Food; it is full of the Buttery Part, which makes it thick enough, fat, and very proper to nourish and restore the solid Parts: It is also more pleasing to the Taste, than several other Milks of different Animals.

Mare's-Milk contains much Serum, and but little of the other Parts that produce Butter and Cheese. Camel's-

Milk is us'd in ſome Places, and in Conſiſtence much like unto that of a Mare's: They have both of them very near the ſame Virtue as Aſs's-Milk.

Sow's-Milk is of no Uſe, becauſe 'tis too raw and watery, and according to ſome Authors, you cannot make any Cheeſe of it.

The Milk of each Animal is more or leſs wholeſome, according to the Difference of Seaſons. It is more ſerous, not ſo thick, and eaſier of Digeſtion, in the Spring and Summer, than at any other Time; and the Reaſon is, becauſe the Animal then lives upon moiſter and more juicy Foods: The ſame may be alſo ſaid of the Milk of each Animal, in reſpect to their different Ages: In ſhort, when the Animal is in its Prime, its Milk is better, riper (as I may ſay) and eaſier of Digeſtion, than when 'tis either too young or too old; for in its firſt State 'tis either too raw, and too ſerous, and in the laſt too dry, not ſo creamy, and hath fewer Spirits.

Milk, and eſpecially that of a Cow, is dreſs'd ſeveral Ways, to make it more pleaſing to the Taſte. They let it lie by for ſome Time, then ſkim off the Cream a-top, and whip it, whereby it becomes very good, light, and eaſy of Digeſtion: This is called whipt Cream, and much us'd.

They alſo curdle Milk ſeveral Ways, but the moſt common is with a little Runnet, or ſome other acid Thing: This Curdling is wrought, becauſe the Acids which are mix'd with the Milk, cauſe a ſmall Fermentation therein, and do ſo embaraſs and unite the Buttery and Cheeſy Parts of the Milk that ſwim in the Serum, that they render them more ſolid and heavy, and make them precipitate themſelves to the Bottom of the Liquor in form of Curds, at what Time the Serum or Whey ſwims on the Top of the Curd. This Whey is of a very cooling and moiſtning Nature.

Curdled Milk is a little hard of Digeſtion, and produces groſs Humours. *Galen* obſerves that 'tis very nouriſhing.

Milk is alſo order'd ſeveral other Ways, too long to be mention'd in this Place. We ſhall ſpeak of Butter and Cheeſe in the next Chapter.

Milk.

Milk in *Latin* is call'd *Lac*, from the Greek λευκῶ, which ſignifies white, becauſe Milk is white; others pretend the Word *Lac* comes from the Verb *allicere*, to entice, either becauſe it entices or draws Infants to it, or becauſe Infants of themſelves incline to the Breaſt to ſuck it.

CHAP. XIV.

Of BUTTER.

THERE are as many Sorts of Butter, as there are different Milks of Animals whereof to make it; that of the Cow is moſt in Uſe. You are to make Choice of that which is freſh, of a good and pleaſant Taſte, ſuch as has been well made, and if you can, let it be *May-Butter*.

Butter is nouriſhing and pectoral, it opens the Body, allays the Sharpneſs of corroſive Poiſons, is of a diſſolving and digeſting Nature, and good to eaſe Pains, and remove Inflammations. They uſe it in Clyſters againſt Bleeding, and the Diſſentery: They rub the Gums of Children with it, in order to their breeding of Teeth the eaſier. *Matthiolus* ſhews a Way how to make a kind of Soot with Butter, which is very good for Rheums, Defluxions of the Eyes, and the Ulcers, which ſometimes incommode us.

The too frequent Uſe of Butter relaxes and debilitates the Stomach, takes away the Appetite, provokes Reachings to vomit, and heats much, eſpecially if it be old.

Butter contains much Oil, and a little volatile Salt.

It agrees at all times with any Age and Conſtitution, though thoſe who have a weak Stomach

ought to uſe it moderately, as well as young People of a hot and bilious Nature; becauſe it inflames, and in theſe laſt eaſily turns into Choler.

REMARKS.

Butter is nothing elſe but the Cream of Milk, or the fatteſt and moſt oily Part thereof, which is ſeparated from the Serum or Whey by Churning; the more fat and oily Parts the Milk does contain, the more Butter it yields, and therefore you have more from Cows Milk than any other.

Every Body knows, that Butter is us'd every where, and there is hardly any Sauce made without it. The Northern People make more Uſe of it than any; and 'tis pretended, that 'tis Butter that makes them look ſo freſh and well.

The newer your Butter is, the more pleaſant and wholeſome you will find it, and the Reaſon is, becauſe its oily and ſaline Principles are then ſtrictly united together: Whereas on the other Side, when Butter is a little too old, it has undergone an internal Fermentation, that hath exalted and diſengag'd theſe ſame Principles, which makes it a little ſharp, and at the ſame Time oily and unpleaſant. Now, in order to prevent this Fermentation, and the better to make the Butter keep, they ſalt it, and the Salt operates on this Occaſion, by ſtopping up the Pores of the Butter, ſo as that the Air cannot enter into it ſo freely, as to communicate to the inſenſible Parts of the Matter, an internal Motion, which in a ſhort Space deſtroys the firſt Diſpoſition of the Parts.

The good Effects produc'd by Butter, proceed from its oily and balſamic Principles, which are proper to reſtore the ſolid Parts of the Body, by ſticking to them; to qualify and embarraſs the ſharp Humours they meet with, and ſeveral other the like Uſes. When they uſe Butter to Exceſs, theſe ſame Principles do ſo much moiſten the Fibres of the Stomach, that they loſe their ſpringing Virtue: It alſo comes to paſs, that this Part happening to be ſurcharg'd with a fat Matter that doth incumber it, makes Efforts to be freed from it; 'tis then that

that People are inclin'd to vomit. Laſtly, it is obſerv'd, that Butter us'd immoderately, heats much; and the Reaſon is, becauſe the oily and fat Parts wherewith it doth abound are eaſily inflam'd; and therefore this is not good Food for bilious Conſtitutions.

Butter-milk is a Kind of Serum that remains behind, after the Butter is made. It is very cooling and moiſtning, and contains a great deal of cheeſy Matter.

Butter in *Latin* is call'd *Butyrum*, *ex* βȣ̃ς, *Bos*, an Ox or Cow, and τυρὸς, *Coagulum*, curdled; becauſe they make Butter of the Cream, that ſeem'd to be condens'd upon the Milk.

CHAP. XV.

Of CHEESE.

THere is a great deal of Difference in Cheeſe, according as 'tis made of the different Animals, as it has been prepar'd and ſeaſon'd, as it is newer or older, and according to its Taſte, Smell, and other Qualities. We may ſay, that the beſt in its Kind of any Sort, is that which is neither too old, or too new; that which is fat, and ſalted enough, of a midling Conſiſtence, of a good Taſte and Smell; and laſtly, that which has been made of good Milk.

It is nouriſhing enough, helps Digeſtion, and produces ſeveral other good Effects, if you take but a little of it, according to the following Line:

Caſeus ille bonus, quem dat avara manus.

When Cheeſe is too new, 'tis hard of Digeſtion, heavy upon the Stomach, and cauſes Wind and Obſtructions; but on the contrary, when 'tis too old, it heats much, by reaſon of its great Tart-

neſs, produces bad Juice, has an unpleaſant Smell, and is Binding.

It contains much Oil, an indifferent Quantity of eſſential Salt, and little Phlegm and Earth.

It agrees at all times, with young People that are us'd to hard Exerciſe or Labour, and have a good Stomach; but old Folks, and nice Perſons us'd to an idle Life, and that have ſome Touches of the Stone or Gravel, ought to abſtain from it, or uſe it moderately.

REMARKS.

Cheeſe is nothing elſe but the Curd of Milk ſeparated from the Whey, and hardned by a ſlow Heat. We ſhall not dwell in this Place upon the Whey how it is made, ſince every Body knows it.

We are to look upon Cheeſe as the groſſer and more compact Part of the Milk; from whence we may eaſily judge, that 'tis nouriſhing enough, and proves ſolid Nouriſhment; but 'tis hard of Digeſtion, when made uſe of to Exceſs; though otherwiſe it may help Digeſtion, if taken ſparingly, for then it may ſerve to ferment other Foods, in the ſame manner as Leaven, which is a ſouriſh Paſte, ſerves to ferment Bread.

You may make Cheeſe either of ſkimm'd Milk, or that which has the Cream in it, and the laſt is much better than the other, becauſe of the creamy and butteriſh Part remaining in it, which is the moſt exalted Part of the Milk, and moſt full of oily Principles, and volatile Salts.

Cheeſe made of Cow's Milk is that which is moſtly us'd. It is of a very pleaſant Taſte, nouriſhing enough, but a little hard of Digeſtion: Some pretend that Cheeſe made of Sheep's Milk is to be preferr'd before the other, becauſe 'tis eaſier of Digeſtion, and is not ſo groſs and compact a Subſtance as the other; however, 'tis not ſo nouriſhing as Cheeſe made of Cow's Milk.

They

They alſo make Cheeſe of Goat's Milk, but 'tis not much valu'd; however, 'tis eaſily digeſted and diſſolv'd. There are ſeveral other Animals that yield Milk of which Cheeſe may be made; but we ſhall not ſpeak of them here, becauſe ſuch Sort of Cheeſes are not in Uſe amongſt us. When Cheeſe is new, it is ſoft, viſcous, and full of Moiſture, and is then heavy upon the Stomach, windy, and hard of Digeſtion; however, 'tis nouriſhing enough, and a little laxative: When on the other hand, Cheeſe that is too old, grows dry, pungent, and burns the Tongue, ſmells ſtrong and unpleaſantly, and produces the ſeveral other ill Effects before-mentioned; becauſe it hath undergone a conſiderable Fermentation, that has depriv'd it of the Moiſture contain'd therein, and hath ſo far attenuated and exalted its Principles, that they have almoſt entirely loſt their firſt Diſpoſition and Order. In a Word, old Cheeſe can hardly be known to be the ſame as when it was new; and *Matthiolus* ſeems to be of Opinion, that it is then only good for gouty Perſons, being outwardly applied to the Parts where they feel their great Pains; and this Author, to ſupport his Notion, inſtances ſome Perſons, who by the Uſe thereof have been recover'd.

We do therefore conclude, that Cheeſe which is neither too old nor too new is the wholeſomeſt of any. In the firſt Place, becauſe it hath had Time to drive out the abounding Moiſture contain'd therein; ſecondly, becauſe it grows eaſier of Digeſtion, by a ſmall Fermentation, which hath ſufficiently exalted it's Parts; and laſtly, becauſe this ſame Fermentation hath not had Power nor Time enough to reduce this Cheeſe to that bad State that it is brought into, that is too old.

They commonly put Bay-ſalt into Cheeſe for a double Reaſon; firſt, becauſe it gives it a better Taſte; and ſecondly, in order to keep it the longer. Bay-ſalt operates upon this Occaſion, by its long and ſtiff Parts which ſtop up the Pores of the Cheeſe, in the ſame Manner as we have already noted in the preceding Chapter, concerning Salt Butter, wherein the Salt produces the ſame Effect.

All Sorts of Cheeſe are not alike pleaſing to the Taſte, that of *Roquefort*, *Parmeſan*, &c. are for the niceſt

niceſt Tables : There are alſo ſeveral others much eſteem'd : In the mean Time, there are many Perſons who have ſuch an Averſion to all Sorts of Cheeſe, that they can neither bear the Sight nor Smell of it. I ſhall not enter here upon explaining from whence this natural Averſion does proceed. *Martin Schookius* hath wrote a Treatiſe on Purpoſe, *De averſatione Caſei*, to which I refer the Reader.

Cheeſe in *Latin* is *Caſeus*, *à lacte coacto, quaſi coaxeum*; becauſe 'tis made of Milk curdled ; or elſe, *quod ſero careat, quaſi careum*; becauſe they deprive it, as much as may be, of its ſerous Moiſture. Laſtly, others pretend, that the Word *Caſeus* comes from *caſare*, to fall ; becauſe the Cheeſe ſinks to the Bottom of the Veſſels, as 'tis ſeparated from the Whey.

CHAP. XVI.

Of a HEN.

THere are two Sorts of Hens which differ in Colour, the Beauty of their Feathers, in Bigneſs, and ſeveral other Ways. You are to chuſe thoſe that are well fed, tender, young, and that have not yet laid any Eggs.

Their Fleſh is pectoral, eaſily digeſted, produces good Juice, is very nouriſhing, increaſes the Spirits, moiſtens and cools, and is very proper for macerated Perſons, that are recovering from Sickneſs. *Avicen* pretends, it makes the Underſtanding more quick and lively, that it clears the Voice, and conſiderably increaſes Seed.

When a Hen is a little oldiſh, then her Fleſh grows dry, hard, and not eaſy of Digeſtion.

A Hen contains much Oil and volatile Salts, in all the Parts of it.

It agrees at all times, with any Age and Conſtitution: In the mean time, it is better for nice Perſons, and ſuch as lead an idle Life, than for thoſe who are ſtrong, robuſt, and us'd to a violent Exerciſe, or hard Labour, ſeeing theſe laſt require more ſolid Food, and that does not ſo eaſily waſte.

REMARKS.

The Hen is the Female, as the Cock is the Male: She is too well known every where to need my Deſcription here, and is much us'd for Food. Its Fleſh is very ſavoury, and produces the ſeveral good Effects beforemention'd; the Reaſon of which is, that it contains a juſt Proportion of oily and ſaline Principles, that are ſtrictly united together: In the mean time, when the Hen grows old, her Fleſh is hard of Digeſtion, it grows hard, dry, and like Leather; becauſe its oily and balſamic Parts have been inſenſibly diſpers'd, and drain'd off by the continual Fermentation of its Humours.

Some Perſons formerly were of Opinion, that the eating of Hens, Chickens and Capons, caus'd the Gout; and perhaps there were two Things that gave Occaſion for this popular Error. Firſt, theſe Animals are ſubject to the ſame Diſeaſe, and conſequently may impart it to thoſe who feed upon them; but it would follow from hence, that we muſt contract all the Diſeaſes of every Animal we eat of, which we find otherwiſe by Experience. Secondly, they were inclin'd to this Opinion, from a Conſideration that thoſe who lead an idle Life, fare high, and feed upon juicy and nice Food, ſuch as Chickens and Capons, are more afflicted with the Gout than others; but 'tis not becauſe theſe People live uſually upon Capons and Cickens, that they are ſubject to this Diſtemper, but rather by reaſon of the idle Life they lead, and the Exceſs they go to in all Sorts of Pleaſures. In ſhort, if it were true, that the eating of theſe Fowls brought the Gout upon us, we ſhould ſee nothing elſe but gouty Perſons every where; for we may ſay, that there is now-a-days no Food more common

than this at all Times, and among all Perſons, both young and old, ſick and well, and of what Conſtitution ſoever they are.

It is ſaid, that the Hens at *Padua* are much larger and bigger than the Hens of other Countries. There are ſome in *Turkey*, who have very beautiful Feathers, and of great Variety. There are ſome in *Perſia* that have no Tails nor Rumps; and others in *China* that bear Wool, like that of our Sheep. In ſome Parts of the *Indies*, the Fleſh and Bones of the Hens are black, and yet taſte very well.

They make uſe of the Fat of an Hen in Phyſick, for qualifying, diſſolving, and ſoftning hardned Parts.

They open a Hen's Body, and apply it hot to the Head, in order to open the Pores in malignant Fevers, and in Diſtempers of the Brain, as Apoplexy, Frenzy, Lethargy, and Deliriouſneſs.

They dry the internal Membrane of a Hen's Breaſt, and reduce it to Powder, and make uſe of it in this Manner, to provoke Urine, help Digeſtion, fortify the Stomach, and ſtop Looſeneſs.

CHAP. XVII.

Of CHICKENS.

CHickens ought to be young, tender, fat, and well fed. They are better and wholeſomer at two or three Months old, than at any other Time.

Their Fleſh is nouriſhing, pectoral, eaſy of Digeſtion, moiſtning, cooling, and has good Juice. Chicken-broths are much uſed by People in Fevers, as requiring a very light Food; and when they would have this Broth have a certain Virtue in it, they ſtuff the Chicken with Drugs fit for that Purpoſe.

We

We do not find that the Use of Chickens produces any ill Effects.

They contain much Oil, and volatile Salt.

They agree at all times, with any Age, and Sort of Constitution; however, they are yet less proper than Hens, for those who are us'd to violent Exercises, or hard Labour, who require more solid and durable Food.

REMARKS.

A *Chicken*, as every Body knows, is the Young of a Hen, its Flesh is much like that of a Hen's, and is even more delicious and juicy than the other; and therefore, they usually eat the Hen boil'd, and *Chickens* roasted.

You are to chuse a *Chicken* that is young enough; because that in Proportion to its Advance in Age, its Flesh becomes drier, and not so easy of Digestion.

A *Chicken* is very wholesome Food, which is us'd in Health as well as in Sickness. It is hard of Digestion, because its Flesh is not so compact, and close set together. It is pectoral, moistning, and nourishing, upon Account of the oily and balsamic Parts that are abundantly contain'd therein. Lastly, it has good Juice, because its oily and salt Principles are therein in a due Proportion and Conjunction one with another, which contributes to make the Juices of this Animal of a good Temper, and fit to produce good Humours.

The *Chicken* being a Substance not so compact and close in its Parts, and not so big as a Hen, it is easy enough to imagine, why, 'tis not so good as a Hen for labouring Men, for such as are us'd to Fatigue, and stand in need of solid Food.

CHAP. XVIII.

Of CAPON.

YOU are to chuse a Capon that is young, tender, fat, well fed, and that hath been bred in a pure and serene Air. Capons are more valu'd at the Age of six, seven, or eight Months, than at any other Time.

Their Flesh is very nourishing, it produces good Juice, is restorative, recovers decay'd Strength, good for the Pthisic and Consumptions, easy of Digestion; and they often make Broth of it, in order to fortify and recover Strength.

We do not find that a Capon produces any ill Effect, no more than a Chicken.

A Capon contains much volatile Salt and Oil, in all its Parts.

It agrees at all times, with any Age and Constitution.

REMARKS.

A Capon, as every Body knows, is a Cock that has been gelded, in order to make him fatter, and his Flesh of a more tender and delicious Taste. The Cock is a lascivious Animal, that abounds in Spirits and seminal Moisture: But as the great Heat of his Body causes him frequently to evacuate the same, his Flesh becomes dry and hard of Digestion; hath but little Taste, and but little us'd, especially at dainty Tables.

A Capon on the contrary, which is not subject to the same Heat as a Cock, doth not sustain the same Loss, and so the most spirituous and balsamic Parts of his Blood being kept in, they contribute to make the Flesh have a better Juice in it, than that of the Cock's.

The

The Flesh of a Capon, is in Virtue and Taste much like unto that of a Chicken: In the mean time, that of a Capon is more nourishing, pleasant and properer for People us'd to Fatigue, than the other; and the Reason is, because this same Flesh contains Juices that are more concocted, digested, and fuller of oily balsamic Particles.

Tho' we have observ'd, that a Cock is no delicious Food, yet Cocks-Combs are delicate Eating.

They make Broth of a Cock, and upon this Occasion they chuse the oldest they can get. This Broth is of an opening and detersive Nature; it loosens the Body a little, and is both nourishing and restorative.

The Cock is a fierce, bold, courageous and vigilant Bird, especially that which has a red Comb, and lively and sparkling Eyes: Danger will not make him recoil; he'll brook no Rival, he fights with amazing Fury, and sometimes till he can hold it no longer; several Generals in former Times have us'd Cock-fighting in the Presence of their Soldiers, to encourage them to Battle, by the Example of the Animals, which attack one another and defend themseves with so much Address: They give a little Garlick to the Cocks, to heat and animate them before they put them to fight.

When the Cock has gain'd the Victory, he appears stately, proud, insolent, and crows by way of Triumph; but when he has been beaten, his Spirits are sunk, he cannot crow, and he is so asham'd of being beaten, that he will go and hide himself in the first Place he can come at.

Some will say that a Basilisk cannot hear the crowing of a Cock, but she is presently seiz'd with so terrible a Fright, that many times terminates with her Death. *Pliny* assures us that Panthers are much afraid of the Cock. Several Authors observe, that Lions cannot look upon, nor hear the Cock crow without trembling, and *Lucretius* endeavours to explain this natural Fear of the Lions, by these Lines.

——— *Gallorum in corpore quædam*
Semina quæ cum sint oculis immissa Leonum,
Pupillas interfodiunt, &c.

Se-

Several Parts of a Cock are good in Physic, and therefore they antiently sacrific'd Cocks to *Æsculapius*.

Some Physicians assure us, that the Genitals of this Bird, especially while it is young, are good for lean and wasted Persons, and generate Seed.

The Fat of a Cock is us'd in Physick in the same Manner as that of an Hen.

Cocks Brains are good to stop Looseness; they also look upon his Gall to be good for the Distempers of the Eyes, and to take away Spots and Freckles in the Skin.

CHAP. XIX.

Of the TURKEY-COCK.

YOU are to chuse that which is young, tender, fat, and well fed.

It is very nourishing, produces good Juice, is easily digested, recovers Strength, augments the seminal Moisture, and is good for meagre Persons, and such as are recovering from Sickness.

On the other hand, when it is grown a little oldish, the Flesh becomes hard, like Leather; and not easily digested.

It contains much Oil and volatile Salt, in all the Parts of it.

It agrees at all times, with any Age and Constitution, provided it has the necessary Qualities beforemention'd.

REMARKS.

The Turkey-Cock is a Bird well known, and as much us'd for Food, as Capon and Chickens; it has a good Taste, and produces as good Juice as the other. Its Flesh is a little firmer, and yields a more solid and durable Nourishment: As for the rest, it may be compar'd

in

in every respect with Capon and Chicken, being very near of the same Nature.

It is said, that Turkey-Cocks in *America*, *New-England*, and *Virginia*, are larger, and better tasted, than ours in *Europe*: These Fowls were formerly unknown to the *Europeans*, and were first brought amongst us, out of *Numidia* in *Africa*; they were also brought from the *Indies*, and that makes some call them the *Indian* Cocks. The *Greeks* called the Turkey-Hen *Meleagrides*, because they fancied the Sisters of *Meleager* were turn'd into these Birds.

As for Turkey-Cocks, they are called *Pavones Indici*, or *Gallopavi* in *Latin*, not because they were of the same Kind with Peacocks (for they differ much, and are not near so beautiful as the other) but because these two Kinds of Birds have some Thing in common between them: In short, both the one and the other of them are haughty, malevolent, choleric, self-admiring, and seem to be pleas'd with your looking upon them.

CHAP. XX.

Of PIDGEONS.

THere are several Sorts of Pidgeons, which are distinguish'd by two general Classes, *viz.* the tame and wild Pidgeon.

You are to chuse both of the one and the other; those that are young, tender, fat, fleshy, well-fed, and that have been bred in a pure and serene Air.

They are very nourishing, somewhat binding, strengthning, and provoke Urine: They are look'd upon to be good for cleansing the Reins, and to expel the gross Matters that stick there.

Some Authors pretend the using of Pidgeons cures Convulsions, and is a Preservative against pestilential Di-

Diftempers. But I will not affure the Reader, that thefe Pretences are well grounded.

As a Pidgeon grows old, fo proportionably does its Flefh become drier, and more folid; harder of Digeftion, and fit to produce grofs and melancholy Humours; and hence it is that many Authors have condemn'd the Ufe of Pidgeons, and look upon them to be bad Food.

They contain much Oil and volatile Salt, and an indifferent Quantity of earthy Parts.

They agree at all times with any Age and Conftitution; but thofe that are melancholy, ought to make ufe of them more moderately than other Perfons.

REMARKS.

The tame Pidgeon is a Bird well known, for being much us'd by Way of Food. When 'tis young, the Flefh is tender, juicy, and eafy of Digeftion; becaufe it contains a juft Proportion of faline, oily, balfamic, and phlegmatic Principles; but as it grows older, fo proportionably the fermenting of the Humours diffipates the more humid Parts, which afterwards make its Juices to be grofs, earthy, and fo apt to render the Flefh hard, and heavy in the Stomach: In the mean Time, this Flefh being very nourifhing, and producing folid and durable Food, as we fhall explain it by and by, it may be proper for thofe who have a good Digeftion, are in continual Exercife of Body, and fpend themfelves much.

Ariftotle and *Pliny* obferve, that a tame Pidgeon ufually lives eight Years; on the other hand, fome Authors affure us, that they had feen thofe which had lived two and twenty.

The Ring-dove is no other than a wild Pidgeon, that ufually fits upon the Boughs of Trees, and will not light upon the Ground; becaufe 'tis of a very fhy Nature: Its Flefh has a good Tafte, but is drier than that of a tame Pidgeon; the Reafon of which is, that the wild Pidgeon being more upon the Wing than the other, does alfo the more difperfe its Moifture: The Ancients look'd upon it to be good againft Venery, as you may fee by thefe Lines of *Martial:*

Inguina torquati tardant hebetantque Palumbi :
Non edat hanc volucrem qui cupit esse salax.

Some Authors say, wild Pidgeons will live till they are thirty Years old, nay sometimes to forty ; and the older they grow, the longer considerably do their Claws become, whereby their Age is known, and these Claws of theirs may be cut off, and they'll feel no Inconveniency by it.

The Turtle-dove is another, and finer Kind of Pidgeon, than those already spoken of : The Cock is usually of an Ash-colour, with a black Ring about his Neck : There are also some of them white, especially in cold Countries : The Turtle is either wild or tame : They love to live in sandy, rough, and mountainous Places, and they keep on the Tops of Trees, where they build their Nests ; however, they often come down into the Plains and Gardens to seek for Food. *Aristotle* observes, that they go into hot Countries in the Winter, and into cold ones in the Summer. It is observ'd, they live to be eight Years old, and that the Cock is usually longer lived than the Hen.

The Flesh of the Turtle is not so dry as that of the wild Pidgeon. It is better tasted, and produces good Juice ; when this Bird is fat, tender, and young, it is delicate Food ; and this is what *Martial* says of it :

Dum mihi pinguis erit Turtur, le Tuca val bis,
Et cochleas tibi habe ; perdere nolo famem.

Galen also much extolls the Goodness of the Turtle, and says, that it is a Food that is neither too gross nor too slight, and in a Word very wholesome.

Pidgeons are to be found almost every where. There were anciently Multitudes of them in *Africa*, because it was not lawful to eat them. There are a great many of them still in *Cyprus*, *Sicily*, and several other Countries ; because these Birds were consecrated to the Goddess *Venus*.

We may say in general, that all Pidgeons are of a dry Nature, and that in this Particular, they do not differ one from another, but as they are more or less so ; their Flesh is nourishing, because it contains a great many oily and

and balſamic Parts : It alſo yields good and ſolid Nutriment, becauſe that being compact and cloſe ſet together, it ſticks in ſuch a Manner to the ſolid Parts, that it cannot without Difficulty be ſeparated from it. Laſtly, the Fleſh of a Pidgeon fortifies and binds, not only becauſe it contains many exalted Principles, but alſo becauſe that being but a little moiſt, and full of ſome earthy Parts, the ſuperfluous Moiſtures which relax the Fibres of the Entrails, are ſwallow'd up thereby.

Phyſicians uſe a Pidgeon open'd alive, againſt the Apoplexy, Lethargy, and Frenzy, by applying the ſame hot to the Feet. It operates in this Caſe, by opening the Pores of the Head, with its volatile and exalted Principles, and thereby facilitating a free Paſſage for the fuliginous Vapours that aſcend into the Brain to get out.

The Blood of a Pidgeon newly let, and while it is ſtill warm, is made uſe of to allay the ſmarting of the Eyes, and to cure green Wounds thereby : That of the Cock, which has been drawn from under the Wing, is eſteem'd before any other, as being more ſpirituous.

Laſtly, Pidgeon's-dung is us'd in diſſolving, ſtrengthning, and diſcuſſing Cataplaſms.

A Pidgeon in *Latin* is call'd *Columbus, quod in culminibus ædium degere ſolet* ; becauſe it uſually lives on the Tops of Houſes ; or elſe, *quod lumbos colat*, becauſe 'tis incontinent ; or elſe, *quod collum ejus ad ſingulas converſiones Colores mutet* ; becauſe its Neck, according to the different Turns it has, has alſo different Colours.

The wild Pidgeon in *Latin* is called *Columbus, à* πάλλεθειν, *moveri, palpitare* ; or elſe, *quod parcat lumbis* ; becauſe eſteem'd to be chaſte. In ſhort, ſome pretend to tell us, that if after the Cock and Hen have once paired, one of them dies, the Survivor will never ſeek for another Mate.

The Turtle is in *Latin* call'd *Turtur*, from the Cooing it makes.

CHAP. XXI.

Of the GOOSE.

THERE are two Sorts of *Geese*, the tame and the wild; you are to chuse of either of them, that which is tender, neither too young nor too old, well fed, and that hath been bred in a pure and serene Air.

Geese are nourishing enough, and very solid and durable Food.

It is a little hard of Digestion, and when it is too young, then its Flesh is viscous, and apt to produce gross and excrementitious Humours; whereas on the contrary, when 'tis too old, it's dry, hard, has a bad Juice, and causes Indigestions and Fevers.

Goose contains much Oil, and volatile Salt: The tame one does also contain much Phlegm, but the wild one has not so much.

Both the one and the other, in Winter-time, do agree with young bilious People, who have a good Stomach, and are us'd to Exercise and Labour.

REMARKS.

Goose is a Food that is pleasing enough to the Taste. The wild ones taste better (says our Author) than the tame; because that being much more upon the Motion than the other, its Flesh is not so full of viscous and gross Juices.

The *Goose* lives in cold, moist, and watery Places. You meet with this Bird almost in all Countries. They live long, especially the wild *Goose*, if we believe some

Authors.

Authors. *William Gratarolus* obſerves, that they'll live to be twenty; and *Albertus* ſays, ſixty Years old. The tame *Gooſe* flies but little, and riſes not far from the Ground; whereas the wild one flies high and ſwift.

A *Gooſe* lives by Land and Water, as amphibious Animals do; but the tame one lives more upon Land than the other. In ſhort, wild *Geeſe* are almoſt always found in moiſt and marſhy Places; and there are a great many of them in *Ethiopia*, which make great Havock in the Country.

It is obſerv'd, that a *Gooſe* is very vigilant, and ſleeps ſo ſlightly, that the leaſt Noiſe awakes her; and ſome People pretend, that this Bird is at leaſt as uſeful as a Dog in the Night, to watch a Houſe; for as ſoon as it hears any Thing, it ceaſes not to make a Noiſe, where ſhe ſeems to call the People of the Houſe to her Relief; of which there is indeed a remarkable Example: When the *Gauls* were in the Night upon entering the Capitol of *Rome*, they gave the Dogs that were therein ſome Victuals, to prevent their Barking, which had the deſired Effect: But nothing of Food that they threw before the *Geeſe* could hinder their Clamour, and awake the *Romans*. From thenceforward there were yearly Honours done at *Rome* to the *Gooſe* for her Vigilance; and the Dogs were alſo annually puniſhed for their Negligence.

It may be ſaid in general, that the Fleſh of a *Gooſe* is more agreeable to the Taſte than it is wholeſome. In ſhort, it always abounds with heavy and groſs Juices, that make it hard of Digeſtion, and therefore it ought to be very moderately us'd: However, 'tis proper enough for robuſt People that have a good Stomach, becauſe it is nouriſhing enough, and is a durable and ſolid Food.

Some pretend to tell us, that *Gooſe Fleſh*, on which the *Jews* frequently feed, does not a little contribute to make them of a melancholy Temper, of a dull, ſad, gloomy Humour, and of a bad Colour. The ancient *Britons* ſcrupled to eat *Geeſe*; but the *Engliſh* do it now with Pleaſure.

Of all the Parts of a *Gooſe*, *Galen* approves of none but the Liver and Stomach for Food: However, the

Wing

Wing is alſo very good. Some pretend, that *Scipio Metellus*, a *Roman* Conſul, was the firſt that us'd *Gooſe-Liver*. Others aſcribe this Honour to M. *Seſtius*, a *Roman* Knight.

The Skin of a *Gooſe*'s Feet is look'd upon to be aſtringent, and good to ſtop Bleeding or Flux, if taken to the Quantity of half a Dram inwardly, after it has been firſt reduc'd to Powder.

They reduce *Gooſe-dung* into a Powder, and half a Dram of it is preſcrib'd, in order to rarify and attenuate the Humours, to provoke Sweating, Urine, and Womens Terms, as alſo to haſten their Delivery in Child-bed.

Gooſe's Blood is look'd upon to be good againſt Poiſon, of which two or three Drams are preſcrib'd.

The Fat of a *Gooſe* is us'd in Phyſick. It is of a diſſolving and mollifying Nature; it eaſes the Piles, and Pains in the Ears, if put into them: When taken inwardly, it looſens the Body, and thoſe Parts of the Body which are affected with the Rheumatiſm they rub with it.

A *Gooſe* in *Latin* is *Anſer*, *à frequentia & aſſiduitate natandi*; becauſe ſhe delights to ſwim in the Water.

CHAP. XXII.

Of a Duck.

THere are two Sorts of *Ducks*, *viz.* the tame and the wild *Duck*; the laſt of which has brown and reddiſh Fleſh, more valu'd for the Goodneſs of its Taſte than that of the tame *Duck*. Whether you make Choice of the one or the other, you are to pitch upon thoſe that are tender, young, fat, fed with good Food, and bred in a pure and ſerene Air.

Duck is nouriſhing enough, and is a Food that is ſolid and durable. Some Authors think, that the

the eating of it puts a good Colour into the Face, and makes the Voice pleaſant and agreeable.

The *Duck*, and eſpecially the tame one is hard of Digeſtion, and breeds dull and groſs Humours.

The tame *Duck* contains much Oil, volatile Salt and Phlegm; and the wild ones have more volatile Salt than the other, but leſs Phlegm.

Both the one and the other agree in cold Weather, with young hale People, who are us'd to much Exerciſe, and have a good Stomach.

REMARKS.

A *Duck* is an amphibious Animal; for ſhe lives by Land and Water. The tame one is not ſo well taſted, nor ſo wholeſome as the wild *Duck*; and the Reaſon is, becauſe ſhe has not near ſo much Motion, and conſequently abounds with dull, viſcous, and groſs Humours: Moreover, the tame *Duck* lives among Mire and Ordure, and feeds upon naſty Things, ſuch as Mire, dead and rotten Fiſh, Frogs and Toads; whereas the wild ones live upon Food, which they ſeek for every-where: They have alſo a freer Tranſpiration, by Reaſon of the Exerciſe they have, which helps to attenuate and drive out the groſs Humours they may have in them; and laſtly, more and more to exalt the Principles of the Liquors, and for that Reaſon they abound more with volatile Salt, than the tame ones do.

The *Gooſe* and *Duck* are much like one another in reſpect to the Subſtance of their Fleſh, and very near produce the ſame Effects. The Wing of a *Duck*, as well as that of a *Gooſe*, is excellent Victuals; and *Martial*, by the following Lines, ſhews, what were the Parts of a *Duck* moſt in Eſteem, for the Goodneſs of their Taſte.

Tota mihi ponatur anas, ſed pectore tantum,
Et cervice ſapit; cætera redde coquo.

The tame *Duck* riſes itſelf but a little from the Earth, and walks ſlowly, becauſe ſhe is very heavy; but in lieu of that, ſhe ſwims very eaſily and faſt, and can for a long time

time hold her Head, and the reſt of her Body under Water, either to ſeek for ſomewhat to eat, or to conceal herſelf.

When a *Duck*'s Egg is hatch'd by a Hen it's diverting enough to obſerve, that the Hen does not at firſt know her own young; and as the *Duckling*, as ſoon as it is out of the Shell, runs into the Dirt, and to ſwim in the Water by natural Inſtinct, the Hen laments, mourns, and calls for it in as mournful and compaſſionate a Manner as can be.

The Liver of a *Duck*, beſides that it hath a very good Reliſh, is alſo look'd upon to be good for ſtopping the Flowing of the Liver.

The Fat of a *Duck* is of a mollifying, diſſolving and ſoftning Nature.

They open the Body of a *Duck*, and apply it warm to the Belly in the Wind Cholick.

There are ſeveral Sorts of Wild-Ducks, that differ from one another in Bigneſs, Form, Cry and Colour. There are ſome of them which fly ſlow, and others very ſwiftly: However, we may ſay in general, that wild Ducks, for the moſt part, fly faſter than tame ones: They uſually live where there are Rivers, Marſhes, and Lakes.

The Teal is put in the Number of Wild-Ducks, of which 'tis a particular Species; and of theſe there are two Sorts, the one ſmall and the other large; the ſmall, which is moſt in Uſe for Food, is in every Thing like unto your common Ducks, ſaving that it is not ſo large, but of a more agreeable Taſte, and eaſier of Digeſtion.

There is a Sea-bird, which the *French* call *Macreuſe*, that is reckon'd in the Number of Wild-Ducks. It is of a dark Colour, and flies heavily; but when it has a Mind to come haſtily away from a Place, the Bird ſuſtains itſelf upon the Ends of its Wings and Feet, and in this Manner runs lightly and ſwiftly upon the ſurface of the Water. This Bird feeds upon Inſects, Sea-weeds, and Fiſh. It's Fleſh is hard, and like Leather, eſpecially when 'tis old, and therefore it ſhould not be eaten but when young. This ſame Fleſh taſtes alſo of Fiſh, and the *Romaniſts* allow the Uſe of it in *Lent*.

A Duck in *Latin* is *Anas*, and in *Greek*, νῆττα ἀ νεῶ, *nato*; becauſe ſhe ſwims very faſt, as before noted.

CHAP. XXIII.

Of a PARTRIDGE.

THere are ſeveral Kinds of Partridges which ought to be choſe, while they are young, tender, well fed, and of a good Taſte.

The Partridge is of a reſtorative, ſtrengthning, and very nouriſhing Nature: It is eaſy of Digeſtion, increaſes Seed, and Milk in Nurſes Breaſts; produces good Juice, and proves a ſolid and durable Food. It is good in Diarrheas.

When a Partridge is old, his Fleſh is hard, like Leather, not eaſy of Digeſtion, and diſagreeable to the Taſte.

The Partridge, in all the Parts of it, contains much Oil, and volatile Salt.

It agrees in cold Weather, with any Age and Conſtitution, but more eſpecially with Perſons recovering from Sickneſs, and thoſe who are of a cold and phlegmatick Temper.

REMARKS.

A Partridge is a Bird much valu'd, for the Goodneſs of its Taſte, and the good Effects it doth produce. The red Patridge is more eſteem'd than the others. It feeds upon Snails, Seed, and the tender Tops of ſeveral Trees, and other Plants.

Our Partridges are very near as big as a Pidgeon, and in ſome Places larger. *Strabo* in his 15th Book ſays, that *Porus*, King of the *Indies*, made a Preſent to *Auguſtus* of a Partridge that was larger than a Vulture. Some Authors ſay, there are red ones in the Iſle of *Chio*

as big as Hens. You have white ones in ſeveral Places; as alſo Aſh-coloured ones, and others of a different Hue, and are very well taſted.

Some Authors aſſure us, that the Partridge is ſo wanton and laſcivious, that as often as the Cock ſees, or even hears the Hen, he cannot forbear treading her: It is alſo ſaid, if you ſhould lay a Looking-glaſs before him, he'll run to his Picture and do the ſame Thing; and that when he meets with the Hen's Eggs, he breaks them, for fear he ſhould loſe her Company while ſhe ſits upon them.

The Partridge lives uſually fifteen or ſixteen Years; and *Ariſtotle* ſays, he ſometimes attains to the Age of five and twenty. They cannot raiſe themſelves high from the Earth, becauſe they are heavy; but they fly with much Force and Briſkneſs.

The Partridge's Fleſh is firm, and full of viſcous Moiſtures; and for that Reaſon 'tis very well taſted, good in Diarrhœas, and for pituitous and phlegmatic People. The eating of Partridge increaſes Seed, is very nouriſhing and wholeſome for Perſons recovering from Sickneſs; not only becauſe it contains many oily and balſamic Parts, that are fit to unite with the ſolid Parts, and to reſtore them, but alſo by the Aſſiſtance received from its volatile Salts, which keep the Liquor in a juſt Fluidity, and increaſe the animal Spirits.

When a Partridge is old, the Fermentation of its Humours does inſenſibly carry off its more volatile and moiſt Parts; and therefore its Fleſh then becomes hard, dry, not eaſy of Digeſtion, and has little Taſte.

A Partridge ought not to be eaten as ſoon as 'tis killed, but ſhould, for ſome Time be expoſed to the Air; for by that Means its Fleſh will grow more tender and ſhort, by a ſmall Fermentation wrought therein.

Phyſicians make uſe of the Blood and Gall of a Partridge for Ulcers in the Eyes, and Cataracts and Webs, which are put in while hot, and firſt drawn from the Bird.

They alſo make uſe of the Feathers of a Partridge, to cure the Vapours in Women; for which End, they are burnt and ſmell'd to.

The Marrow and Brains of a Partridge, being eaten, are good for curing the Jaundice.

A Partridge in *Latin*, is *Perdix*, which Name it had from the Noise it makes, which seems somewhat like the Word.

CHAP. XXIV.

Of a PHEASANT.

YOU ought to chuse that which is young, tender, fat, and well fed.

It is nourishing enough, produces good Juice, solid and durable Food: It is of a fortifying and restorative Nature, good for hectic Fevers, and Persons recovering from Sickness. It is easy of Digestion; and it is pretended, that the Use of it is wholesome, and good for Epilepsies and Convulsions.

The Pheasant produces no ill Effects, unless immoderately used.

It contains much Oil, and volatile Salt.

The Pheasant is best in Autumn, when 'tis fatter than at any other Time, and suits any Age and Constitution.

REMARKS.

The Pheasant is a Bird almost as big as a Cock. It hath a long Beak, an Inch thick, and crooked at the End. His Tail is very long; and there are but few Birds that have so exquisite and delicious a Taste as the Pheasant; and therefore is serv'd up to the Tables of People of Quality.

There is the Male and the Female; the first of which is larger, fairer and better tasted than the other. *Averroes* prefers a Pheasant before all other Birds, for the Goodness of its Taste, and Wholesomeness; *Galen* compares the Flesh of a Pheasant with that of a Hen or Chicken,

Chicken, tho' a Pheaſant has a much better Taſte than a Hen: It is alſo drier; and the Reaſon is, becauſe it lives in Woods, enjoys a free and dry Air, and has much Exerciſe.

The Pheaſant is not ſo wanton and laſcivious as the Partridge; but we may ſay, it is dull and ſtupid; for when he has once hid his Head, he thinks the reſt of his Body is not ſeen. He loves and admires himſelf ſo much, that he may be eaſily taken when he is employed that Way.

The Fleſh of the Pheaſant produces the ſeveral good Effects we have mentioned; firſt, becauſe 'tis neither too moiſt, nor filled with viſcous and groſs Juices, but indifferent dry; and ſecondly, becauſe it contains a convenient Proportion of oily and balſamic Parts, and volatile Salts.

The Fat of a Pheaſant being externally applied, fortifies the Nerves, diſſolves Swellings, and gives Eaſe in the Rheumatiſm.

There is another Kind of Pheaſant, in *Latin*, called *Urogallus*, and this is ſubdivided into two other Species, *viz.* the great and little ones: The firſt is as large as a Turkey-Cock, has a black Head, ſhort Bill, long Neck, and its Feathers of a blackiſh or reddiſh Colour.

The ſecond is call'd *Phaſianus montanus*, the Mountain-Pheaſant, and differs from the other, only that it is much ſmaller.

Theſe Birds live in Mountains, Foreſts, and Northern Climates. It is ſaid, they lie in Winter under the Snow for three Months together: Their Fleſh is very ſavoury, and has the ſame Vertue with that of a Pheaſant. It is dry enough, and conſequently contains but a few viſcous and groſs Humours. Laſtly, it produces good Juice, and is a ſolid and laſting Food.

Caligula order'd theſe Sorts of Birds to be ſacrificed to him. Their Fat has the ſame Vertue as that of the common Pheaſant.

This Bird is in *Latin* called *Urogallus*, *ab uro*, to burn, and *Gallus* a Cock, becauſe 'tis like a Cock, and ſo very hot, that it can continue under the Snow for ſeveral Months, and not be hurt.

The Pheaſant is by ſome called *Phaſanus, quaſi faciens ſanum*, becauſe 'tis very good Food; but its true *Latin* Name is *Phaſianus, à Phaſi Colchidis fluvio*; becauſe it was firſt found near a River of *Colchos*, called *Phaſis*; from whence it is pretended, the *Argonauts* brought this Bird into *Greece*, and ſo to us; and this is proved by theſe Lines of *Martial*:

Argivâ primum ſum tranſportata carinâ;
Ante mihi notum, nil niſi Phaſis erat.

CHAP. XXV.

Of a QUAIL.

YOU are to chuſe that which is young, tender, and well fed.

It is very nouriſhing, creates an Appetite, and produces good Juice.

Several Authors look upon Quails to be very bad Food, though not ſo much as they would have it to be: Indeed, it is ſomewhat hard of Digeſtion, eſpecially when old. We ſhall, in our Remarks, ſpeak more at large of its ſuppoſed ill Effects.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Conſtitution, provided it be moderately uſed.

REMARKS.

The Quail is a ſmall Bird, ſomewhat bigger than a Thruſh, finely feather'd, and has a pleaſant Note. It uſually feeds upon Millet, Corn, and other Grains. It is ſuch tender and delicious Food, that 'tis ſerved to the beſt Tables.

Moſt Authors do not agree about the Effects produced by the Quail. *Averroes* pretends it has good Juice, and that it is good for Perſons recovering from Sickneſs, and

ſuch as enjoy perfect Health; which we willingly agree to, becauſe in the firſt Place we have not experienced any ill Effects produced by the Quail: Secondly, becauſe we find its Fleſh to conſiſt of a Subſtance that is a little compact in the Parts thereof; and that it contains a convenient Proportion of oily and balſamic Principles, and of volatile Salts. Indeed, 'tis ſometimes not ſo eaſy of Digeſtion, and this proceeds from its over-fatneſs, that is heavy on the Stomach; but when it is uſed moderately, there is none of this ſmall Inconvenience to be met with from it.

Galen, *Pliny*, and *Avicen*, do on the contrary aſſure us, that the Quail is very dangerous Food; and *Galen* ſays, he had ſeen ſeveral Perſons in *Phocis*, *Boetia*, and *Doris*, that fell into Convulſions and Epilepſies, that had eaten thereof; and this, as he imagines, was produced from the Quails of this Country's feeding upon Helebore; tho', on the contrary, this Plant ſeems to me to be likelier to cure than to cauſe the Epilepſy; for the ſame working by Stool and Vomiting, may expel the ſharp and pungent Humours that cauſe it; but though Helebore of itſelf were proper for the producing of Epilepſies; and that Quails very frequently fed upon it, it would not from thence follow that Quails were ſo apt to cauſe Epilepſies, ſince the Helebore, by aſſimilating itſelf with the ſolid Part of the Quails, muſt have loſt a certain Diſpoſition of its inſenſible Parts, wherein alone this pretended Malignity might conſiſt. We have already handled this Matter in the Chapter of the Stag, to which we refer the Reader.

Thoſe who are of *Galen*'s Opinion, in reſpect to a Quail, further ſay for the maintaining of it, that Quails' being very liable to epileptical Motions, may impart the ſame to thoſe that eat them; but it would follow from hence, that Goats, Sheep, Capons, Turtles, and ſeveral other Animals, commonly eat by us, and that are often ſubject to Epilepſies, muſt communicate the ſame to us, which we have not yet experienced: Some of the Ancients following the falſe Reaſoning of *Galen*, in reſpect to the Effects of the Quail, will have it eaten with Coriander-ſeed, Vinegar, and ſeveral other Ingredients, which will make it loſe its good Taſte, and ſo pretend

hereby to divest it of its supposed Malignity; but as we are not yet so well convinced of its being so pernicious, we shall hold ourselves free to season the Quail with what we shall deem most proper to improve its pleasant Taste; and we shall not trouble ourselves about correcting a pretended ill Quality, of which we have no manner of Experience.

The Quail does not rise high above the Earth, and flies heavily; for which Reason, *Pliny* calls it rather a terrestrial than aërial Bird; but Nature has made it amends, by the great Agility of its Feet, whereby he runs extreamly swift. It is a wanton and lascivious Bird as well as the Partridge. One Cock can serve many Hens; and 'tis said, that as soon as he sees or hears the Hen he goes and treads her. *Albertus* observes, that the Hens are but few, in comparison of the great Number of Cocks.

The fat of the Quail is good to take away Specks in the Eyes, as its Dung, when dried and reduced to Powder, is for the Falling-sickness.

The Quail, in *Latin*, is called *Coturnix*, its Name being deduced from its Note, as well as those of several other Birds, as *Athenæus*, lib. 9. cap. 15. does observe.

CHAP. XXVI.

Of THRUSHES.

YOU are to chuse those that are tender, young, fat, well fed, and catched in cold Weather; for they are then daintier, and of a more exquisite Taste.

They create an Appetite, fortify the Stomach, nourish much, produce a good Juice, and are wholesome for Persons recovering from Sickness. Some Authors look upon them to be good against the Falling-sickness.

They

They produce no ill Effects, unless they are used to Excess.

They contain much Oil and volatile Salt.

They agree, especially in cold Weather, with any Age and Constitution.

Remarks.

A Thrush is a Bird that is a little bigger than a Lark, whose delicate Taste has recommended it to the best Table. It was much esteemed by the Antients. *Martial* prefers the *Hare* before other Quadrupedes, and the Thrush beyond other Birds. *Horace* also says, there is no nicer Food than the Thrush; and *Galen* reckons it of the Number of Aliments that have a good Juice.

There are Thrushes almost in all Countries. They live upon the Berries of Myrtle, Juniper, Elder and Ivy; they also feed upon Olives, Acorns, Insects, Worms and Flies. They build their Nests on the Tops of Trees. They are docible, and will soon learn to speak. *Pliny* relates, that *Agrippina*, the Wife of the Emperor *Claudius*, had a Thrush which spoke as plain as any Man. In the mean time, some Authors assure us, that the Thrush is so deaf, that it was anciently become a Proverb; and when one was minded to speak of a Man that was very deaf, he said, *he was much, or more so than the Thrush.*

The Thrush, as we have observed, feeds upon good Things, enjoys a free Transpiration, and has Exercise of Body suitable thereunto. Its Juices are also well qualified, by reason of the Union and exact Proportion there is between their oily and saline Principles; and this makes the Thrush to be such delicious Meat. It is very nourishing, because it contains many oily and balsamic Parts. It creates an Appetite, and fortifies the Stomach by its volatile and exalted Principles. It produces good Nourishment, and is good for People recovering from Sickness, for several Reasons: In the first Place, because the Flesh of the Thrush is neither too gross, nor too thin, and contains but few viscous Juices: Secondly, because 'tis easy of Digestion; and, lastly, because it contains Principles that are fit to recruit the solid Parts, and to increase the animal Spirit.

CHAP. XXVII.

Of Black-birds.

A Black-bird ought to be young, tender, large, and well fed.

It produces good Juice, is nourishing enough, and easily digested, if chosen as before-mentioned: It is also looked upon to be good for the Bloody-flux and Looseness.

It produces no ill Effects, unless eaten to Excess: In the mean Time, the older they grow, the less fat they are, the harder does their Flesh become, neither is it so easily digested.

It contains much Oil and volatile Salt.

It agrees at all times with any Age and Sort of Constitution.

Remarks.

The Black-bird has many Things in common with the Thrush. It is about the Bigness of some Magpies, and usually blackish, though in some Places there are white Birds of this Kind, but they are scarce. The Black-bird lives in thick Woods and rough Places, upon Trees, and in Cracks of old Walls. They sing well enough, are docible, and easily learn what is taught them; but their Voice is not so articulate as a Parrot's; the Reason is, because a Parrot has a large Tongue like that of a Man, and a large and crooked Bill; whereas the Black-bird's Tongue is narrow, and his Bill too, as well as sharp at the End and compact. He feeds in a manner upon the same Things as the Trush does, as upon the Berries of Myrtle, Sorrel, Elder and Holly. When he is kept in a Cage, and that you would have him have a good and pleasant Voice, feed him with Flesh. It is, said,

ſaid, that Food pleaſes him beſt, and will produce the Effect before-mentioned.

The Black-birds are like Thruſhes in many Things, yet they are not ſo delicious and eaſy of Digeſtion; however, they may be reckon'd among thoſe Foods that produce a good Juice; becauſe that in the firſt Place, being uſed to much Exerciſe, they do not contain many viſcous and groſs Humours; and ſecondly, becauſe their Fleſh has many oily and balſamic Parts in it, as well as volatile Salts, that are apt to produce all the good Effects we have attributed to it.

The Black-bird in *Latin* is *Merula, quaſi Medula*; and, indeed, the Antients called him ſo, according to the Teſtimony of *Iſidorus, eo quod moduletur*; becauſe he ſings pleaſantly enough.

This Bird was alſo called *Nigretta* by ſome People, becauſe of its being black, as before-mention'd.

CHAP. XXVIII.

Of GNATSNAPPERS.

YOU are to chuſe thoſe that are young, fat, and eſpecially at the Time when Figs or Grapes are fit to eat.

They are very nouriſhing, produce a good Juice, create an Appetite, eaſy of Digeſtion, fortify the Stomach, proper for Perſons recovering from Sickneſs, and are looked upon to be good for the Eye-ſight.

They are not wholeſome but while young; for when they grow old, their Fleſh is tough, and hard of Digeſtion.

They contain much Oil and volatile Salt.

They agree at all times with any Age and Conſtitution.

REMARKS.

The Gnatſnapper is a tender and fat Bird, that loves Figs mightily; for which Reaſon the *Romans* called it *Ficedula*: Some alſo named it *Avis Cypria*, the Bird of *Cyprus*; in all Probability, becauſe this Iſland abounded with them; or elſe, ſay they, becauſe a great many were formerly brought pickled out of this Iſland into *Europe*.

The Gnatſnapper chuſes to live in thoſe Places where there are Figs and Grapes. His Feathers change their Colour in Autumn; and they ſeem alſo to change their Shape, probably becauſe they mew, and grow larger, then the Crown of their Heads is black; and for that Reaſon this Bird has been called *Melancoryphus* in *Latin*, according to this Verſe:

Sumque Melancoryphus, quod mihi fuſcus apex.

The Gnatſnapper has a curious and delicious Taſte, and is ſerv'd up to the beſt Tables. *Piſanellus* ſays, this Bird never over-burdens a Man's Stomach; but, on the contrary, that it fortifies, eat never ſo many of them: The ſame Author alſo adds, that he had known ſome, who, having eat a great many of them, and ſpent the whole Day very merrily; from whence 'tis concluded, that this Food ſupplied them with Spirits enough, with pure Humours, and but little dull and groſs Subſtance. Indeed, as the Gnatſnapper is very tender and delicious, has Exerciſe enough for the enjoying of a free Tranſpiration, feeds upon good Food, and contains many exalted Principles, it will be no difficult Matter for us to comprehend how this Bird can produce the good Effects that have been attributed to it.

CHAP. XXIX.

Of the LARK.

THERE are two Sorts of Larks; one that has a Cop or Comb on her Head, and the other

without it. You ought to chuse those that are young, tender, fat, and well fed.

A Lark yields good Nourishment, and when endued with the necessary Qualities, is easy of Digestion. Her Heart and Blood are looked upon to be good to provoke Urine, and to cure the Cholick in the Belly and Reins.

When the Lark is old, her Flesh is hard, dry, and hard of Digestion, and the Juice bad.

It contains much Oil and volatile Salt in it.

It agrees with any Age and Constitution, especially in Autumn, when this Bird is fatter, and more delicious, than at any other Time of the Year.

REMARKS.

The Lark is a little Bird well known, and lives upon Corn and Worms. She has a very pleasant Note, and therefore many People keep her in a Cage; however, she does not sing at all Times, but in the Morning early, when 'tis fair Weather; but in rainy Weather, and at Night she is silent.

The Lark is a delicious Bird, and much esteemed for the Goodness of its Taste, and the happy Effects it produces. As she is much upon the Wing, she has Transpiration enough, and consequently must contain but a few gross Humours, and many volatile and exalted Principles; for which Reason, Lark's Flesh is savoury, easy of Digestion, and has good Juice: In the mean time, when this Bird grows old, the more balsamic and volatile Principles insensibly get away, and nothing is left behind but those that are gross and earthy; wherefore, her Flesh is then hard, dry, and not easily digested.

The Lark, in *Latin*, is called *Alauda, ab insigni Alarum agitatione*; because her Wings are much in Motion.

She is also called *Galerita*, or *Cassita, quod apicem cristatum, qui Galeam sive Cassidem refert, in Capite habeat*; because she has a Crown or Cop upon her Head that is like a Helmet.

CHAP.

CHAP. XXX.

Of the ORTOLAN.

YOU ſhould chuſe that which is young, tender, fat, and fed with good Food.

It is reſtorative ſtrengthening, and nouriſhing, increaſes Seed, is eaſy of Digeſtion, produces good Juice, and is ſuppoſed alſo to promote Women's Terms.

It produces no ill Effects, unleſs eaten to Exceſs.

It contains much volatile Salt and Oil.

It agrees at any time, with any Age and Conſtitution.

REMARKS.

This Bird is about the Bigneſs of a Lark, but rather a little leſs, very fat, and of different Colours: Her Beak and Legs are inclined to red. She feeds upon ſeveral Sorts of Seeds; but Millet is that which fattens her moſt, and that ſhe likes beſt. She uſually lives in warm Countries, ſuch as *Provence*, *Dauphiny*, *Languedoc*, and *Italy*.

The Fleſh of this Bird is tender, delicious, juicy, and of an exquiſite Taſte; and therefore ſerved to the Tables of the beſt Quality. The good Effects it produces, ariſes from its having but few viſcous and groſs Humours, but abounding with oily and balſamic Juices, and volatile Salts.

Its Fat is of a lenifying, diſſolving, and allaying Nature.

CHAP. XXXI.

Of the STARLING.

YOU are to chuſe that which is young, tender, fat, and that has been fed with good Food.

Its Flesh is nourishing, and yields good and solid Food, and is look'd upon to be good for the Falling-Sickness.

The less fat a Starling is, and the older the Bird grows, the harder and tougher is his Flesh, the Taste is worse, and it's not so easily digested.

The Starling contains much volatile Salt and Oil in all the Parts of it.

It agrees at all times with any Age and Constitution, provided it has the Qualities we have now mentioned.

REMARKS.

The Starling is a Bird as big as the Black-bird. It's usually black, but streaked with white, and sometimes red or yellow. The Poets call it *Avis picturata*; because of its Beauty. The Tail of this Bird is short and black, his Feet are almost of the Colour of Saffron, and his Beak like that of a Magpye. *Aldrovandus* describes three Sorts of them.

This Bird is almost to be found every where. In Summer time he lives in Forests, watry Places and Meadows; but in the Winter he shelters himself under the Roofs of Houses, and such Holes as he can find: These Birds do also many times get into those Bottles which we fasten to the Wall for the Benefit of Sparrows. They are great Devourers, and feed upon the Berries of Elder, Grapes, Olives, Millet, Parsnips, Oats, and other Seeds: They also eat Worms, Hemlock, and dead Carcasses; and therefore several Authors look upon them to be bad Food. They are docible, easily tamed, and learnt to sing. They go together in Flocks, and sometimes towards Night in such a vast Number, and fly with so much Force and Violence, that they form a Kind of a Cloud, and make a Sort of a Noise which might be taken for a Storm.

The Starling is naturally of a dry Temper, and therefore if he be not young and fat, you ought not to eat of him; the Reason is, because the older he grows, its

most

most balsamic and spirituous Parts evaporate away, the Flesh grows hard, not easy to be digested, and even of a strong and unpleasant Smell.

It is observed, that a Starling in Vintage-time is fatter, more delicious, and better tasted than at any other Time of the Year; and the Reason is, because this Bird loves Grapes mightily, eats of them to Excess, and even makes considerable Havock where-ever he comes.

Galen, in his sixth Book *de tuenda sanitate*, places the Starling in the Number of attenuating Foods, and that has a good Juice; which must be meant only of that which is young, that hath been fed with good Food, and that lives upon Mountains.

The Starling, in *Latin*, is called *Sturnus*, *à* στορεῖν, *sternere, quod terram pedibus radat, & obvia quæque verrat & sternat, dum alimentum sibi quætit*; because this Bird, in searching for Food, scrapes the Earth with his Feet, and turns aside whatever he finds in his Way.

CHAP. XXXII.

Of the LAPWING *and* PLOVER.

THESE Birds ought to be chosen when young, tender, fat, and well fed.

They create an Appetite, yield pretty good Nourishment, digest easily, and are looked upon to be good to provoke Urine, to strengthen the Brain, purify the Blood, and for the Falling-Sickness.

They are not very solid Food, but soon waste, and therefore Persons accustomed to great Exercises, or hard Labour, are not to use them.

They contain much Oil and volatile Salt in all their Parts.

They agree at all times, with any Age and Constitution.

RE-

REMARKS.

We have joined these two Birds together, because they live in the same Places, feed upon the same Food, and their Flesh is alike in Taste, and produces the same Effects: There are also some Authors, who have so confounded these two birds together, that they have given them the Name of *Vanellus* in common.

They are both very near as big as a Pidgeon. They usually live near Rivers and Lakes, feed upon Worms and Flies; they fly with great Force, and make a great Noise in their Flight. They are of an exquisite and delicious Taste; but the Plover is yet daintier than the other.

The Plover has a kind of a Cop upon his Head, that is oblong and black; his Neck is green, and the rest of his Body party-coloured. In short, you may see some that is green, black, blue, and white.

There are two kinds of Plovers, which differ chiefly in Colour; the first is yellow, and the other is ash coloured.

The Lapwing and Plover being almost always in Motion, and consequently enjoying a free and easy Transpiration, they breed but a few gross Humours, and the Principles of their Humours are exalted, and continually evaporate: From whence it comes to pass, that the Flesh of this Bird is very light, easy of Digestion, and well-tasted.

The Plover, in *Latin*, is called *Pluvialis*, either because the People believed he prognosticated Rain; or because he is easier taken in rainy Weather than at any other Time.

The Lapwing, in *Latin*, is called *Vanellus à vanno*, to fan; because that when he flies, he makes a Noise like to that caused by a Fan.

Aldrovandus doth moreover give a Lapwing the *Latin* Name of *Capela*; not because this Bird is any ways like a Goat in the Shape of his Head, Eyes, or any other Part of his Body, but because he makes a Noise somewhat like that of a Kid.

CHAP.

CHAP. XXXIII.

Of MOORHENS.

THERE are a great many different Sorts of Moorhens. You ſhould chuſe thoſe that are young, well fed, tender and fat.

They are very nouriſhing, and a Food that is ſolid and durable enough.

Their Fleſh is a little hard, not eaſily digeſted, and full of groſs Humours, eſpecially when theſe Birds begin to be old.

A Moorhen contains much Oil and volatile Salt in all Parts of it.

It agrees at all times with young People of a ſtrong and hale Conſtitution, with ſuch as have a good Stomach, and are uſed to exerciſe their Bodies much.

REMARKS.

The Moorhen is a Water-Fowl, whoſe Body is ſlender, Head ſmall, Feathers of various Colours, Bill long, black, and a little crooked, Tail ſhort, and Legs ſomewhat long, which helps it to go about in the Water with Eaſe; as alſo round the Water to ſeek its Food. She does not ſwim ſo eaſily as many other Water-fowls. They live upon ſmall Fiſh, little Worms, Inſects, Plants, and other Things, both in and out of the Water.

Moorhens, eſpecially when they are young and very fat, are ſerved up to the daintieſt Tables, though they are not all alike good. There are ſome of them that taſte of the Mud and Fiſh, and have a very unpleaſant Taſte; whereas others have a very exquiſite Taſte: However, we may well ſay in general, that as theſe Birds feed upon the groſs Food, they find about your Marſhes,

Pools and Rivers. Their Fleſh is alſo full of groſs Juices, and conſequently hard of Digeſtion; yet theſe groſs Juices make it nouriſhing enough, a ſolid Food, and fit for Perſons who have a good Digeſtion, and fatigue much.

Moorhens are ſo numerous, as before noted, that it would be almoſt impoſſible to deſcribe every Species in particular in this Place: However, thoſe which are moſt common and beſt known have their peculiar Names: For Example, ſome are called *Chloropodes*, becauſe they have greeniſh Feet. *Geſner*, *Aldrovandus*, and other famous Authors, have deſcribed three different Kinds of them. Others are named *Erythropodes*, becauſe their Feet are of a Roſe Colour. Others *Phæopodes*, becauſe their Feet are darkiſh, and Aſh-coloured. Others are named *Ochropodes*, becauſe their Feet are as yellow as Saffron, and they are diſtinguiſhed into great, middle-ſized, and ſmall ones. Thoſe named *Melampodes* had their Denomination from the Blackneſs of them: The *Peliopodes*, becauſe their Feet are aſh-coloured or white. *Erythræ*, thoſe whoſe whole Bodies are red; and the *Hipoleuci*, who had the lower Parts of the Body whitiſh.

CHAP. XXXIV.

Of the Woodcock *and* Snipe.

YOU ought to chuſe thoſe that are young, tender, fat, and well fed.

They are of a ſtrengthening, reſtorative Nature, nouriſhing enough, and a good Food. They increaſe Milk and Seed.

They heat much when uſed to Exceſs, and are not ſo eaſy of Digeſtion when a little oldiſh.

They contain much Oil and volatile Salt in all Parts of them.

They agree in Winter with any Age and Conſtitution, provided they be uſed moderately.

REMARKS.

A Woodcock is a Bird well known, and to be found almoſt in every Country; and is ſerved to the beſt Tables, by reaſon of its delicious Taſte. They appear at all Times, but more eſpecially in Winter; for then they leave the Mountains, by reaſon of the Snow. Some Authors ſay, they have a very bad Sight, though their Eyes are large enough, and that that is the Reaſon they are ſo eaſily catched: It is ſaid alſo, that they have ſo nice a Smell, that they are intirely led by that in the Search of their Prey. They do not fly eaſily, nor riſe high above the Ground; but, inſtead of that, they run very faſt; for they many times eſcape the Hunters, by the Help of their Heels. They are much like unto a Partridge, but their Bill is conſiderably longer. They live upon Flies and Worms, which they pick out of the Earth with their Bills.

The Snipe is another kind of Woodcock, that differs not from the other, only that it will never grow ſo big. It is excellent Victuals, and eaſier digeſted than a Woodcock. She lives upon Worms.

The good Taſte of both theſe Birds proceeds from the purified Juices contained in them; as alſo from their volatile and exalted Principles: They are alſo the ſame Principles that make the Fleſh of theſe Birds reſtorative, ſtrengthening, and fit to produce the other Effects we have mentioned.

The Woodcock, in *Latin*, is called *Ruſticula, ſeu Becaſſa, ſeu Gallinago, ſeu Perdix ruſtica*, according to this Line of *Martial*:

Ruſtica ſum Perdix: quid refert, ſi ſapor idem?

The Woodcock is alſo by *Ariſtotle* called σκολόπαξ, becauſe the Bill of this Bird in length reſembles a long ſtrait Pole, which is σκολόπαξ in *Greek*.

CHAP.

CHAP. XXXV.

Of Eggs.

EGGS differ very much, according to the Birds that lay them, according to their Colour, to their Form, Bignefs, Age; and, laftly, the different Way of dreffing them. Thofe moft ufed in Food are Hen's Eggs. You ought to chufe thofe that are new laid. Some Authors do alfo require, that they fhould be very white and long, according to the following Verfes, that are well known:

Regula Presbyteri jubet hoc pro lege teneri,
Quod bona fint ova, candida, longa, nova.

Horace feems alfo to be of the fame Opinion by thefe Lines:

Longa quibus facies ovis erit illa memento
Ut fucci melioris, & ut magis alba, rotundis
Ponere.

Eggs are nourifhing enough, and good Food; they increafe Seed, qualify the fharp Humours of the Breaft; are good for pthifical People, eafily digefted, eafe the Piles, and are looked upon to be good to make the Voice loud and pretty.

When Eggs are too old, they heat too much, produce bad Juice, and are more efpecially noxious to thofe who are of a hot and bilious Conftitution. The Way of dreffing Eggs makes them alfo more or lefs wholefome, as you'll hear by and by.

They contain much Oil and volatile Salt.

They agree at all times with any Age or Conftitution, provided they are endued with the good Qualities before-mention'd. RE-

REMARKS.

There is no Food more in uſe than Eggs: They are good in Sickneſs and in Health, and make a Part of the Compoſition of ſeveral medicinal Remedies. They are dreſſed divers Ways; and there are many Meſſes made of them that are not alike wholeſome. We may ſay in general, that if you would have Eggs produce good Effects, they muſt be moderately boiled; for when they are done too little, they continue ſlimy, and conſequently hard of Digeſtion: Whereas on the contrary, when they are done too much, they are hard, and heavy in the Stomach; becauſe the Heat hath diſſipated their more volatile and exalted Principles, and leaves none but the groſſer Parts behind; which being cloſe united together, make the Eggs to be compact and hard; and therefore Eggs ought neither to be too ſlimy, nor too hard, but of a ſoft and moiſt Subſtance, according to this Line:

Si ſumas ovum, molle ſit atque novum.

The Egg conſiſts of two Parts; to wit, the White and the Yolk; and theſe being taken ſeparately, have different Vertues. In ſhort, the White is full of oily and balſamic Principles; they make it moiſt, cooling, nouriſhing, and fit to qualify the violent Motion of the Liquors. As for the Yolk, it abounds yet more than the other in volatile and exalted Principles; by the Help of which, it ſtrengthens the ſolid Parts, increaſes the Spirits, and keeps the Humours in a juſt Fluidity. In the mean Time, theſe two Parts of the Egg, though differing in Vertue, yet fail not to concur together, in producing the good Effects we have attributed to the Egg.

The freſheſt Eggs are the beſt, and moſt healthful, becauſe they do more abound in volatile and exalted Principles: Beſides, their oily and ſaline Parts being in a more perfect Union one with another, they do alſo yield a more eaſy Food; whereas, on the contrary, thoſe Eggs which have been kept long, have undergone a Fermentation, which not only diſſipates the more volatile Parts, but alſo deſtroys the Union between their oily and ſaline Principles;

Principles; wherefore Eggs in this Case heat much, have often an unpleasant Taste and Smell, and produce bad Juice.

Aquapendens relates several Ways how to know whether Eggs be new laid or not. He would have them held to a Candle, and then see whether the Humours contained therein are clear, thin, and transparent; for if they be otherwise, 'tis a Sign the Eggs are old; and the Reason is, because the Fermentation wrought therein hath imbroiled and confounded the insensible Parts of these Humours, and made them dark.

They also judge by the Weight of the Eggs, whether they be old or not. When they are heavy, they tell us they are old; because the more volatile Parts of the Eggs being then gone, there are other grosser ones come in their Room, which adds to the Weight of them.

Lastly, They hold an Egg to the Fire, and if a little watry Moisture sticks to it, it is new, but if not, it's old; and the Reason is, because a new-laid Egg having yet not fermented as the other had done, is moister; and its Moistures being also thinner, they work the easier through the Pores of the Egg-shell: There are moreover many other Ways, whereby to discover whether the Egg be new laid or not; but I shall dwell no longer upon this Matter.

Galen, in his third Book *of the Nature of Foods*, assures us, that the best and wholesomest Eggs are those of the Hen and Pheasant; but he disallows of the Use of the Goose and Ostridge; but other Authors much extol them.

Hippocrates, in his third Book of Diseases, says, that the Whites of Eggs, well beaten in Spring-water, make a Drink that is very moistening, cooling, good for those that are sick of Fevers, and for opening the Body.

Some pretend to tell us, that Peacock's Eggs are good against the Running Gout; and that those of the Raven, are an excellent Remedy for the Bloody-flux.

Aristotle, in *lib.* 6. *Hist. an. cap.* 2, says, that long Eggs produce the Female, and round the Male Kind. *Scaliger in Comm.* seems to be of the same Opinion. *Pliny* is of the opposite Side; for he pretends, that the long Eggs are for the Males, and the round for the Fe-

males. *Columella* and *Avicen* agree with him: In the mean time, theſe Opinions have no Foundation: And 'tis very likely, that round Eggs, as well as thoſe that are long, may indifferently produce Male and Female. In ſhort, theſe Authors do neither give us any good Reaſon, nor Experiments to prove why round or long Eggs ſhould be deſigned for one Species more than another.

It is ſaid, that there are certain ſmall Birds in *Cochin-China,* who make tranſparent Neſts of a viſcous and clammy Froth; which Neſts they make faſt to a Rock, and are near as big as a Gooſe's Egg. The Natives of this Country make uſe of them in their Sauces; and 'tis affirmed, they have an excellent Taſte; that they are very ſtrengthening, and that they increaſe the Seed.

Eggs in *Latin* are called *Ova,* from the *Greek* ὠὰ which ſignifies the ſame Thing; or elſe, *ab eo quod ſint uvida, ſeu intus humoris plena;* becauſe they are inwardly full of Humours.

CHAP. XXXVI.

Of HONEY.

HONEY differs much, according as 'tis new or old, according to the Seaſon of the Year, wherein it hath been gather'd, to the Country where the Bees have prepared it, to its Conſiſtence, Colour, Taſte, and other Qualities. You are to chuſe that which is thick, bright, new, tranſparent, of a Smell that is ſweet, agreeable, and a little aromatic, and of a pleaſant and pungent Taſte.

Honey ſtrengthens the Sto[illegible]ach, is pectoral, provokes ſpitting, rarifies g[illegible] Phlegm, helps Reſpiration, looſens the Body, [illegible] Eits the Malignit[illegible] Poiſon, produces good Blood, and works by Urine.

Honey is no proper Food for Perſons of a hot and bilious Conſtitution; becauſe it is ſoon inflam'd

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in them, and readily turn into Choler. Moreover, Honey in general is bad Food, when it has not the good Qualities we have deſcribed; and many times it proves very pernicious, as we ſhall ſhew by-and-by.

Honey contains much Phlegm and eſſential Salt, an indifferent Quantity of Oil, and a little Earth.

It agrees in Winter with thoſe that are of a cold and phlegmatic Conſtitution, and ſubject to Catarrhs.

REMARKS.

Honey is nothing elſe but a Compoſition of an infinite Number of Flowers, which the Bees ſuck and receive into their Stomachs, carry into their Hive, and afterwards diſgorge into ſmall ſquare Holes made of Wax, and prepared by them before, wherein they keep the Honey for their own Nouriſhment.

Honey is made uſe of for Food and Phyſick, and alſo for ſeveral Sorts of Drinks, as you'll hear in due Place. Honey was formerly much more uſed for Food than it is now. In ſhort, as the Ancients had no Sugar, they made uſe of Honey almoſt in every Thing we now-a-days put Sugar into; nay, they valued it to that Degree, that *Pliny* calls it *Divinum Nectar*, Divine Nectar, and *Virgil*, *Cæleſte Donum*, the Gift of Heaven; either becauſe the Ancients thought that the Matter whereof Honey was immediately made, was nothing but a Dew that deſcended from Heaven upon Plants, or by Reaſon of the great Vertues aſcribed to it. We have divers Hiſtorians, who yet more particularly ſet forth the Value which the Ancients put upon Honey, in the Way of Food. *Pythagoras*, according to the Report of *Laertius*, lived very abſtemiouſly, and contented himſelf with Honey for his common Food: He lived to fourſcore and ten Years old, and adviſed all thoſe who would live long, and free from [illegible] ſame Things he did; and ſo [illegible] llowers of *Pythagoras* eat [illegible]

Pliny tells us a Story much like this, of one *Vedius Pollio*, who found the Way of living to an hundred Years old, without being ſubjected, thro' the long Courſe of his old Age, to any great Infirmities: This old Man being

being aſk'd by *Auguſtus* how he came to be ſo ſtrong in Body, and ſound in Mind, till ſuch an Age, anſwer'd, it was by *intus Melle, extus Oleo*; that is, by taking Honey inwardly, and uſing Oil outwardly: It is alſo ſaid, he had therein followed the Precept of *Democritus*, who recommended the ſame Thing to all thoſe that had a Mind to live happily. Laſtly, we have met with ſeveral other Examples of ſtrong, robuſt, and vigorous Men, who have almoſt lived upon nothing but Honey, which ſufficiently demonſtrates the Excellency of it.

There are two Sorts of Honey, the white and the yellow, the firſt of which is moſt uſed in Food, and 'tis prepared in this manner; they take the Honey-combs newly made, and break them, and put them upon Lattices, or rather in Cloths tied at the four Corners, thro' which the Honey drops into the Veſſels put underneath, and this they call Virgin Honey.

You may alſo draw white Honey from the Combs that remain in the Cloths, by preſſing them; but as there is ſome Wax that will never mix with this Honey, it is not ſo good and pleaſant as the other.

The white Honey moſt valued in *France*, is that made in *Languedoc*, and called *Narbonne-Honey*, which is more delicious than any other; becauſe the Bees of that Country do more particularly ſuck the Flowers of Roſemary, which grow plentifully there, and by reaſon of the Heat of the Sun have much Vertue in them.

The yellow Honey is made of old and new Combs, which are broken and heated with a little Water; after which they are put into Linnen Bags and preſs'd; but the Honey that runs from them hath always an Intermixture of Wax, is ſharper than the white Honey, becauſe of the Fire, thro' which it hath paſſed; and alſo becauſe 'tis not ſo new as the other: It is alſo more deterſive and laxative; and therefore 'tis more uſed in Baths and external Remedies.

Honey hath many Times a [illegible] according to the Diverſity o[illegible] different Nature do grow. [illegible] which is prepared in Countries that are full of aromatic Plants, is of a pleaſant Taſte and Smell; and that we have already ſhewn in ſpeaking of *Narbonne-Honey*: That

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on the contrary, where there are a great many bitter and venomous Plants; 'tis of an unpleaſant Taſte, and many Times dangerous. The Honey is bitter in *Sardinia*, becauſe there is a great deal of Wormwood grows there. *Dioſcorides* ſpeaks of a Sort of Honey that made People mad that eat it; and for that Reaſon, the *Greeks* call it *μαινόμενον*, and the Reaſon given for this ſurpriſing Effect is, that there grew in thoſe Places where this Honey was made, a great many Roſe-Laurels, and other Plants of the like Nature, that are poiſonous. *Xenophon* alſo mentions the Honey of a certain Country that made Men mad: He ſays, that thoſe that eat it could not ſtand ſtill. *Strabo* ſpeaks of Honey that made Men ſtupid and melancholy; and *Diodorus* ſpeaks of a certain Honey in *Colchos*, which brought ſuch a dreadful Weakneſs upon thoſe that eat it, that they appeared for a whole Day together like dead Men.

Honey made in the Spring is more valued than that in Autumn, becauſe the Bees in the Spring ſuck the tender and new Flowers, which at that Time ſupplies them with good Juice; neither is Summer-honey ſo good as that of the Spring, becauſe as 'tis more liable to ferment, by Reaſon of the Heat of the Seaſon, it acquires a Sort of Pungency, or Sharpneſs, that is not very agreeable. Moreover, as the more exalted Parts of the Flowers are diſperſed, and do abundantly evaporate in Summer-time, the Honey then made muſt have leſs of them. As for that made in Winter, 'tis thick, taſtes of the Wax, and not at all ſo agreeable as the other; for there being no more Flowers and Fruits remaining upon the Earth, the Bees gather the groſs Juice they can meet with elſewhere, which cannot give a good Taſte to their Honey.

In caſe Honey has all the good Qualities we have before obſerved, it produces ſeveral wholeſome Effects: It heats and ſtrengthens the Stomach, by the volatile and exalted Principles contained therein: It opens the Body by its oily and phlegmatic Parts, which thin the Excrements contained in the Entrails, and by the Help of its eſſential Salts, which do a little prick the inteſtinal Glands: It promotes Spitting, by dividing the groſs Phelgm with its Salts: It is alſo of a lenitive Nature, and

diſſipates the ſharp Salts of the Breaſt, by its oily and phlegmatic Parts. It withſtands the Malignity of Poiſon, by keeping the Liquors in a juſt Fluidity with its volatile Principles. Laſtly, it produces a good Sort of Nouriſhment, becauſe its Principles are in a juſt Proportion, and ſtrictly united to one another: In the mean time it has been already obſerved, that Honey is not good for bilious Perſons, and that it eaſily turns into Choler. In ſhort, it does very near undergo the ſame Alterations in an hot and bilious Perſon, as when you let it be too long over the Fire; for then it grows bitter, probably becauſe its oily and ſaline Parts have been a little disjoined, and that its Salts have been made ſharper by the Fire.

Honey in *Latin* is *Mel*, from the *Greek* Wood, μέλι, that ſignifies the ſame Thing; and μέλι comes from μέλες, o *curæ eſt, quod cum curâ colligatur*, becauſe 'tis gathered with Care.

CHAP. XXXVII.

Of the PIKE.

YOU ought to chuſe that which is large, fat, well-fed; whoſe Fleſh is white, firm, and ſhort, that has been catched in Rivers, which is better than thoſe you have in Ponds and muddy Places.

It nouriſhes indifferently well, and proves good Food enough.

Some Authors pretend 'tis hard of Digeſtion, heavy in the Stomach, and always gives a bad Juice, and that probably, becauſe this Fiſh lives in Ponds, and there feeds upon Mud: However, we do not find ſuch bad Effects by it; yet *Jovius* ranks the Pike in the Number of thoſe Foods that have an ordinary Taſte; and *Auſonius* does not eſteem it ſo much, and

and that because this Fish does not taste so well in *Italy* as in *France*; for every body knows, that the Taste of a Pike differs much according to the Country 'tis bred in. Care ought to be had that you do not eat the Roes of Pike, because they'll make you reach to vomit, and sometimes purge violently enough: It must in like manner be allowed, that all sorts of Pike are not alike wholesome; and that that which in Ponds and marshy Places lives upon slimy and muddy Food, is not so easy of Digestion, and does not produce such fine Juices as the River Pike.

It contains much Oil and volatile Salt.

It agrees at all times, but more especially in Winter, with any Age or Constitution.

REMARKS.

The Pike is a Fresh-Water Fish well known: It is to be had almost in all Countries, and lives in Rivers, Lakes, and Ponds. It is never to be found in the Sea, unless drove thither by the Force of the Water. *Rondelet* observes, it is sometimes found at the Mouth of the *Rhône*, and some marshy Places; but that 'tis lean there, and of an ill Taste; not that it wants Food, for it meets with Fish there continually; but because it is not (as I may say) in its native Place, where it only thrives. It is of a voracious Nature, cruel and bold. He will not only jump upon Fishes, but upon other Animals it meets with. He pursues the Fish with so much Force and Rapidity, that he sometimes raises himself above the Water, and leaps into the Boats that pass by. *Rondelet*, upon the Testimony of a Person of Reputation, says, that a Mule one Day coming to drink in the *Rhône*, had his lower Lip bit by a Pike, insomuch, that, being frighted, he fled; and tossing his Head violently by Reason of the Pain he felt, he threw a large Pike upon the Shore, which was taken as he was endeavouring to get into the Water. They have also sometimes found whole Fishes in the Belly of a Pike, which he had newly swallow'd, and

 had

had not time to digeſt: There are moreover ſome Authors who ſay, they have found Cats, Mice, Frogs, and other Animals, in their Bodies, which 'tis likely might be thrown dead into the Water. Laſtly, there is a *Polander* who aſſures us, he found two whole Goſlings in this Fiſh.

The Pike lives very long; a Proof of which we have by that which the Emperor *Frederick* II. threw into a Pond, with a Braſs Ring about his Neck, whereon was this Inſcription:

'Εμί ἐκεῖνος ἴχθὺς ταύτη λίμνη παυ τοπρωτος ἐπιτεθεἰς διὰ τῦ κοσμηθῦ Φεδερικῦ β. τάς χείρας ἒυ τῆς ἡμέρα τῦ Οκτωβρίυ.

I am the Fiſh which was firſt thrown into this Pond by the Hands of the Emperor Frederick II. *on the Fifth of* October. They affirm, this Pike lived in this Pond 262 Years; and that at the Expiration of that Time he was found with the ſame Ring.

The Pike, and eſpecially the River one, is of ſo delicious a Taſte, as to be ſerved to the beſt Tables for a Nicety; though ſome ancient Authors, whom we have already named, ſay, a Pike may paſs for good Food, and is eaſy of Digeſtion; the Reaſon is, becauſe its Fleſh is ſhort, a little compact, and cloſe in its Parts, and having ſome viſcous and groſs Humours.

They find ſmall Stones in a Pike's Head, that are looked upon to be good for helping Women's Labour, for purifying the Blood, furthering Women's Terms, and provoking Urine, for expelling the Stone out of the Kidneys and Bladder, and for the Falling-ſickneſs: You may preſcribe from twenty-five Grains to a Dram of them.

The Fat of the Pike is of a diſſolving and ſoftening Nature, and good for Catarrhs and Rheumatiſms.

The Gall is looked upon to be good for the curing of Agues, if taken upon the Approach of the Fit: The Doſe is ſeven or eight Drops, in a Liquor prepared on Purpoſe for that End: They do alſo ſay, the Heart produces the ſame Effect.

The Pike in *Latin* is *Lucius*, *à* λύκος *Lupus*, a Wolf; for as he deſtroys the Fiſh in Lakes and Ponds, they have given

given it the Name of Water-Wolf; for the ſame Reaſon this Fiſh has been called *Tyrannus aquarum*.

Others derive the Word *Lucius* from *Lucendo*; either becauſe the Eyes of this Fiſh are near of a Gold Colour, lively, and ſparkling; or elſe becauſe when 'tis dry, it ſhines in the Night like *Phoſphorus*.

CHAP. XXXVIII.

Of the CARP.

YOU ought to chuſe that Carp which is large, fat, well-fed, not too young, and that has been catched in a River, which is better than that which lives in Ponds.

Carp is eaſily digeſted, affords pretty good Nouriſhment, and is good Food.

Some Authors pretend, that this Fiſh hath many heavy, viſcous, and groſs Juices in it; however, 'tis very commonly eat, and no bad Effects are produced by it.

It contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age and Conſtitution.

REMARKS.

The Carp is a Freſh-Water Fiſh, ſo well known as not to need a Deſcription: You meet with it in Rivers, Ponds and Marſhes. It does not live in the Sea, as *Pliny* ſays, *l.* 9. *cap.* 16. When it is in a Place where it can get Food enough, they grow to a great Bigneſs. Some Authors ſay, they had ſeen Carps in ſome Lakes that were ten Feet long. They multiply apace, and are found almoſt every where in great Numbers. They feed upon Herbs, Mud and Slime, which perhaps has made ſome ſay they are not good Food. They live a long Time, which

which is proved by those great and large Carps that are often found in Town-ditches, and kept there for a Rarity. *Gesner* assures us, that he knew a Man of good Reputation, who affirm'd to him, he had seen one of an hundred Years old.

Rondelet says, that Carps sometimes are produced of themselves without the Help of Generation, and that, it seems, from the Corruption of some Matter; and for the proving of his Opinion, he assures us, that he had seen Carps in the Hollows of Mountains, that received no other than Rain-Water; however, with this Author's Leave, it is impossible that this Fish, or any other, can be produced in the Way he talks of, without a Male and Female Carp: As for the Matter of Fact he cites, I shall not regard it, but have a great deal of Reason to suspect what he says in this Particular.

The Carp being naturally soft enough, and full of phlegmatic Moistures, you must not pitch upon that which is young; for as it grows older, so proportionably does its over-abounding Moistures disappear, by the Fermentation of its Humours, and then it becomes firmer, better tasted, and more wholesome; and those Carps which are old enough, and of a yellowish Colour, are much esteemed by us. We also prefer the Male before the Female, because 'tis firmer, and better tasted. Lastly, the Time of the Year wherein they pretend the Carp is best, is *March*, *May* and *June*.

They find in the Head of a Carp a stony Bone, that is looked upon to be good to provoke Urine, to diminish the Stone in the Kidneys and Bladder, to stop Looseness, and to waste sharp and acid Humours.

The Gall of a Carp clears the Eye-sight.

The Head of a Carp is the best Part of it all, especially upon Account of the Tongue, which has a most delicious Taste.

The Carp in *Latin* is called *Cyprinus*, *à Cypride, hoc est à Venere*; because this Fish, according to the Testimony of *Aristotle*, ingenders six times a Year. *Athenæus* calls it λεπιδωτὸς ἀπὸ τῶν λεπιδῶν, *à squammis*; because 'tis cover'd with a great many large and hard Scales, by the Help of which he is secured from outward Injuries.

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The Bream is a Fiſh much like unto a Carp in divers reſpects; ſhe lives in the ſame Places, upon the ſame Food, and alſo very long, and his Fleſh produces very near the ſame Effects: The Bream does likewiſe reſemble the Carp in outward Shape, and therefore 'tis in *Latin* called *Cyprinus latus*. It is ſoft, tender, and more eſteem'd for the Goodneſs of its Taſte, than the Carp. Moſt Authors that have treated of it, ſay, that this Fiſh contains groſs and excrementitious Juices; and that its Taſte is more pleaſant than wholeſome: However, we have not found it hath produced many ill Effects.

There is another Sort, pretty like a Carp, which we call a Date. It differs from the other, in that it is whiter and flatter: It is alſo better taſted, and produces the ſame Effect, and ſo we need not write a particular Chapter about it: It is not altogether ſo common as Carp.

CHAP. XXXIX.

Of the PEARCH.

THERE are two Sorts of this Fiſh, *viz.* the River and Sea Perch; the latter, in *Latin*, is called *Perca marina*, and is of a red, brown, or blackiſh Colour: It is ſmaller than the River Pearch: They find it near Rocks, where it preys upon ſmaller Fiſh: It is hard, like Leather, viſcous, not eaſy of Digeſtion, and ill-taſted, according to *Rondelet*. They do not uſe it for Food, and ſo we ſhall ſay no more of it here. The River Pearch is ſubdivided into two Sorts, *viz.* the great and ſmall one, which are both of them excellent Victuals. You are to chuſe thoſe that are fat, well-fed, middle-aged, tender, yet firm, and well-taſted; and they ſhould be ſuch as are catched in fine clear Rivers.

The Pearch is nouriſhing, produces good Juice, and eaſily digeſts.

It is pretended, that when this Fish is too fat and old, that it has an ill Taste, and is hard of Digestion: They also say the same Thing of that that breeds in Marshes and muddy Places.

It contains much Oil and volatile Salt.

It agrees at all times with any Age and Constitution, but not so much in *March* and *April*, at which Time we are assured it spawns, and so consequently cannot be so delicious.

REMARKS.

The Pearch is a Fish that swims with much Ease and Swiftness, as well as the Pike. Its Out-side is armed with certain sharp-pointed Bones or Fins, with which, if you are prick'd, the Cure will be both difficult and dangerous: It is with these that he defends himself against larger and stronger Fishes than himself. When he sees a Pike come near him, he sets them at an End, and so hinders his Approach. It is a cruel and voracious Fish, and not only feeds on other Fishes, but even those of his own Kind: If you would have a more ample Description of the great and small Pearch, you need only read *Johnson's Natural History of Fishes*, in his first and second Chapters.

Ausonius reckons the Pearch of the Number of those Fishes that have a delicious Taste: It may be said in general, that the Pearch has but few gross Humours, that it produces many good Effects, and but a few bad ones; and the Reason is, because this Fish lives generally, and out of Choice, in pure, clear, and rapid Waters, rather than in those that are muddy, and run slowly: Moreover, it feeds upon good Food, and is very active, which also contributes to make it more delicious and wholesome. It is very nourishing and good Food, because it contains many balsamic Parts, and most pure Juice: It is also easy of Digestion, when middle-aged, for then 'tis of a middling Consistence; when on the contrary, it is too young, or too old, it is soft and viscous, or else hard like Leather.

They

They find in the Pearch's Head several small Stones, which are of an opening Nature, and proper to dry up sharp Humours. They are used for the Stone and Gravel, and are also outwardly applied for Ulcers in the Gums.

The Pearch in *Latin* is called *Perca, à* πέρκος, *black*; because it is streaked with several black Lines; or else *à parcendo, quia minimè parcit*, because he is very cruel and voracious. In short, when he is angry, he very much wounds other Fishes with the Fins he has on his Back: It is also said, that when he is put into a Fish-pond, he pursues the other Fishes with them to that Degree, that he almost destroys them all.

CHAP. XL.

Of an Eel-Powt.

YOU are to chuse that which is large, fat, old enough, tender and delicious, and that hath been catched in clear and running Water.

It supplies us with good Juice, affords indifferent Nourishment, and is easy of Digestion.

This Fish produces no ill Effects, as long as it is moderately used. As for its Roe, you must not eat it; and therefore your Cooks should take great Care to put it away when they gut the Fish, and not dress it with the rest; for otherwise it will cause great Pains in the Stomach, and work violently upwards and downwards. *Gesner* gives us some remarkable Examples hereof, *Lib.* 4. *de Aquatilibus.*

The Eel-powt contains much Oil, volatile Salt and Phlegm.

It agrees in Summer-time with any Age and Constitution.

REMARKS.

This is a Fiſh that uſually lives in Rivers, and ſometimes in Lakes. It is well known to Fiſhermen. It is of a different Bigneſs, and commonly weighs from two or three Pounds, to ſeven or eight, according to *Salvianus*: It feeds moſtly upon Weeds, Inſects and Fiſhes, and even eats thoſe of its own Kind: It cannot bear the Cold, and therefore is not ſo fat, nor ſo pleaſing to the Taſte in Winter as it is in the Summer.

The Fleſh of this Fiſh is white and well taſted. You are to chuſe that which is old enough, becauſe that being ſoft, and full of phlegmatic Humours, the older it grows, and the more theſe Moiſtures are waſted, this makes it afterwards the firmer, and of a more exquiſite Taſte: It is eaſy of Digeſtion, becauſe 'tis not very compact and cloſe ſet together: It yields good Nouriſhment, becauſe its Juices are much qualified, by Reaſon of the Union and agreeable Proporoion there is between their oily and ſaline Principles.

This Fiſh, in *Latin*, is called *Barbus, à cutaceis illis cirris, qui barbæ in modum ex utroque hujus piſcis labro dependent*, becauſe he hath ſome Parcels of Hair, on both Sides his Mouth, that form a Kind of a Beard.

CHAP. XLI.

Of the EEL.

THERE are two Sorts of them, the large and the ſmall; of both which you are to chuſe thoſe that are tender, fat, well-fed, and that have been taken in a fine clear River.

They are very nouriſhing, and well-taſted; they are ſometimes ſalted for the better keeping of them, and then they are more wholeſome than at any other Time.

They

They produce a viscous and thick Juice, are hard of Digestion, cause Wind, are injurious to those who are afflicted with the Gout, or Stone, or have a bad Stomach: It is also pretended, that they hinder Women's Terms. *Hippocrates*, *L. de intern. aff.* would have them used by those that are lean and wasted, and subject to the Spleen. Lastly, there are some who will not eat the Head of an Eel, because they fancy 'tis prejudicial to their Health.

The Eel contains much Oil, volatile Salt, and viscous and gross Phelgm.

It agrees at all times with young People of a bilious and hot Constitution, who abound with thin and sharp Humours, provided still they have a good Stomach, and that they use it moderately.

REMARKS.

The Eel is a Fresh-Water Fish well known: Sometimes it is found in the Sea, not that 'tis produced there, but because it goes often enough out of Rivers into the Sea, and so back again into Rivers; it delights in pure and running Waters; and they assure us she grows lean, poor, and dies at last, when confined to muddy Water. She requires also a great deal of Water, for otherwise she dies, as also it happens to many other Fishes: It is said, she cannot bear any considerable Difference of living; for in Case she should, in Summer-time, be conveyed into a much colder Water than that wherein she was before, she is soon destroyed. In the mean time, they say, she can live out of the Water five or six Days, provided the North-wind blows at that Time; she feeds upon Roots, Herbs, and any thing she can find in the Bottom of the Rivers. *Athenæus* says, he had seen Eels in a certain Country, which were so far tamed, that if they offer'd them any thing to eat, they would come and take it out of the Persons Hands: This Fish lives commonly seven or eight Years. *Aristotle* assures us that in dissecting Eels, he found no Difference of Sex

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in them; that they had neither Seed, Eggs, Matrix, nor ſeminal Pipes, and that they did not engender, inſomuch that it is pretended, that they were generated out of the Corruption that is in the Mud. *Pliny* frames another Syſtem for the Explanation of it. He ſays, that when the Eels rub themſelves againſt the Rocks, the Off-ſcouring of their Bodies comes afterwards to take Life, and ſo gives Being to an Infinity of ſmall Eels; but neither of the Explications ſeem to be eaſily apprehended: I am confident, if thoſe two famous Authors were now alive, and acquainted with the new Anatomy, they would be more cautious of advancing Notions that have ſo little Semblance of Truth in them.

The Eel is good Victuals, and much uſed; ſhe is tender, ſoft and nouriſhing, becauſe ſhe contains many oily and balſamic Parts. She has alſo a great many that are dull, viſcous and groſs, which makes the Eel to be hard of Digeſtion, and apt to produce the many ill Effects we have before-mentioned: In the mean time, the Eel that has been ſalted to keep, doth not produce ſo many good Effects; becauſe one Part of its viſcous and groſs Phlegm is ſpent, and the other attenuated and ſcattered by the Salt.

They eat Eels either roaſted or boiled; thoſe that are roaſted ſeem to me to be more wholeſome than the other; and the Reaſon is, becauſe they are thereby the more diveſted of their viſcous Phlegm, than by the other way; they ſhould alſo be well-ſeaſoned, and you ſhould drink good Wine upon them, in order to help the digeſting of this Phlegm in the Stomach.

The Fat of an Eel is looked upon to be good to take away the Signs of the Small Pox in the Face, to cure the Piles, and to make the Hair grow: It is alſo put into the Ears to help your Hearing.

They make a kind of *Mucilage* of Eel's Skin, by ſteeping and boiling it in Water, which is applied to Swellings, in order to the ſoftening and diſſolving of them; it is good for *Hernias*.

The Eel, in *Latin*, is called *Anguilla*, *ab Angue*, a Snake, becauſe 'tis of the ſame Shape, and may be called a Water-Snake.

CHAP.

CHAP. XLII.

Of the TENCH.

THERE are two Sorts of Tench, *viz.* the Sea-Tench, called in *Latin, Merula seu Tinca marina*, which is not used for Food; and the other a Fresh-Water Fish well known: It is of a different Bigness, and some of them are as large as Carp, which have too small Pearls or Stones in their Heads, that are used by Physicians to qualify Acids, to stop Looseness, to fortify the Stomach, to provoke Urine, and to drive the Stone out of the Kidneys and Bladder. You ought to chuse that Tench which is tender, fat, and well-fed: Its Taste is also more or less agreeable, as it has lived more or less in clear and running Waters.

The Tench affords pretty good Nourishment, and is good, if applied to the Wrists, or Soles of the Feet, to abate a Fever, and draw out Poison; it is also applied to the Head, to ease the Head-Ach. Lastly, they apply it to the Navel for the Jaundice: the Gall of Tench is used for curing the Distempers of the Ears.

The Use of Tench is condemned by many Physicians, by Reason of the viscous and excrementitious Juice they say it doth produce: It is said, it causes Fevers and Obstructions: As for myself, I do not look upon this Fish to be very wholesome, but I do not believe it pernicious, since we could observe no such bad Effects from it.

The Tench contains much Oil, volatile Salt and Phlegm.

It agrees at all times with young bilious People, who have a good Stomach, provided nevertheless it be moderately used.

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REMARKS.

The Tench is a Fish very well valued for the Goodness of its Taste: It chuses rather to live in muddy and standing Waters, than such as are clear and rapid, and therefore we meet with him mostly in Pools, Lakes, and Marshes, rather than in Rivers; however, they are sometimes found in Rivers, but especially in those that are full of Mud and Dirt, on which they feed; and this makes Authors disapprove of the eating of them. This Fish, in *Latin*, is by some called *Piscis ignobilis*, *vilis*, and *pauperiorum cibus*; and *Ausonius* names it, *Vulgi solatium*; which denotes the little Value the Ancients put upon it. It is now-a-days much used, and we find by Experience, that though it feeds upon dirty and filthy Food, yet 'tis well tasted enough, and produces no worse Effects than the Carp, and several other Fishes of the same Kind.

The Tench is almost to be met with every-where; there is such a Friendship between him and the Pike, as some Authors tell us, that though this last Fish ravages, and eats all that comes in its Way, yet he spares the Tench as his Friend.

The Tench, in *Latin*, is called *Tinca*, *quasi tincta*; and indeed it has a Colour different enough from most other Fishes.

CHAP. XLIII.

Of the TROUT.

THERE are several Sorts of Trouts, which differ according to the Places they live in, to their Colour and Bigness; Some are found in deep and rapid Rivers, others in Lakes; some are of a blackish Colour, others reddish, or rather of a gold Colour, which made them be called in *Latin* *Au-*

ratæ. Laſtly, there is another Sort that is larger than the reſt, named the Salmon-trout; becauſe 'tis much like a Salmon, both in its internal and external Parts: It is not altogether ſo large as a Salmon, and is more valued for the Delicacy of its Taſte, than the other Sorts of Trout; theſe laſt are alſo like unto the Salmon in many Reſpects, but not ſo much as the Salmon-Trout. You ought to chuſe thoſe Trouts that are fat, well-fed, reddiſh, firm, ſavoury, and not viſcous: You ſhould have ſuch as have been catched in fine, clear, and running Water.

A Trout ſupplies you with good Juice, digeſts eaſily, and increaſes Seed.

It eaſily corrupts and rots; and therefore it ſhould be eaten as ſoon as poſſible after 'tis out of the Water.

A Trout contains much Oil, volatile Salt, and Phlegm.

It agrees in the Summer-time, with any Age and Conſtitution.

REMARKS.

The Trout is a Fiſh of excellent Taſte, and uſed at the daintieſt Tables: It is covered with ſmall Scales, uſually ſtreak'd with red, according to the following Verſe:

Purpureiſque ſalar ſtellatis tergora guttis.

This Fiſh ſwims with much Agility and Swiftneſs: It is ſaid, that when he hears it thunder, he is ſo frightened, that he'll ſtand ſtill, as if he were immoveable: He feeds upon Worms, Slime, Mud, and Inſects: He alſo eats ſmall Fiſhes, and purſues them with ſo much Fury and Greedineſs, from the Bottom to the Top of the Water, that he ſometimes throws himſelf into the Boats that paſs by near him.

The Trout, beſides that it is well taſted, as we have already noted, produces good Juice, and ſeveral other

the

the like Effects. The Reaſon is, becauſe this Fiſh is almoſt always in Motion, and feeds upon good Food, and uſually ſwims in clear and running Streams; and this makes him have leſs groſs and viſcous Humours, to eat ſhort, and to be eaſily digeſted: On the other hand, it eaſily corrupts and rots, therefore ſoon gives way to the Impreſſions of the Air, which cauſes a Fermentation therein, and in a ſhort Time deſtroys the original Diſpoſition of its Parts.

The Trout, in Summer, is more delicious than at any other Time, but in Winter looſes almoſt all the Goodneſs of its Taſte; they dreſs and cook it ſeveral Ways: It is boil'd, fry'd or roaſted; they make Pies of it, which are very good: Some ſalt it for keeping, and export it to other Countries.

The Fat of a Trout is of a lenifying and diſſolving Nature, good for the Piles, and other Diſtempers of the *Anus*, and Ulcers in the Breaſt.

A Trout, in *Latin*, is called *Trutta, à trudendo, quaſi Truſilis*; being as much as to ſay, forcing its Way, becauſe it many times ſwims againſt the Current of the Water, and forces the Waves ſtrangely.

There is another Kind of Trout ſomewhat different from thoſe before-mentioned, which in *Latin* is called *Thymallus, à thymi odore*, becauſe it ſmells like *Thyme*: It is delicious Food, eaſy of Digeſtion, has good Juice, and ſo wholeſome, that in ſome Places they allow ſick People to eat it: It is in Shape much like unto the common Trout, and as well as the other lives in clear and running Waters; it feeds upon the ſame Food, and in ſome Countries, is more valued for the Goodneſs of its Taſte, than the other Sorts of Trouts. It is fat, good to remove the Prints of the Small Pox, for Deafneſs, Drummings of the Ears, Specks and Catarrhs of the Eyes.

CHAP. XLIV.

Of the BARBOTTE.

IN the Choice of this Fiſh, take that which is well-fed, tender, delicious, and agreeable to the Taſte.

It

It yields pretty good Nourishment, and is easy enough of Digestion.

This Fish is a little too soft and viscous, the Roe as well as that of the Eel-powt, is not to be eaten, for it will work with you upwards and downwards.

It contains much Oil, Phlegm, and volatile Salt.

It agrees at all times with young People of a hot and bilious Constitution.

REMARKS.

This is a small River Fish well known to Fisher-men, that lives upon Mud and Slime; several nice Palates there are, who do not so much esteem it, because they alledge it tastes of the Ordure with which 'tis fed.

Its Liver is well tasted, and very large in Comparison to the Bigness of the rest of its Body: Some Authors assure us, there is no other but this Part of the Fish that is good to be eaten.

CHAP. XLV.

Of the GUDGEON.

THERE are two Sorts of Gudgeons, *viz.* the Sea and Fresh-Water Gudgeon; the first is subdivided into two other, of which the one is white, and the other black: They have both of them a good Taste, tho' the white has the Preference; both the Sea and River Gudgeon ought to be well fed; and those that have been bred in clear and running Waters are the best.

The Gudgeon yields pretty good Nourishment, produces good Juice, is easy of Digestion, and provokes Urine: Several Authors affirm, that People recovering from Sickness may eat it.

It produces no ill Effects, unless used immoderately.

It contains much Oil and volatile Salt.

It agrees at all times with any Age and Constitution.

REMARKS.

The Sea-Gudgeon, though of a good Taste, and Juice enough, yet is little used. As for the River one, 'tis well known to Fisher-men, and not much valued: It is about the Length and Thickness of one's Thumb, and full of small Scales; it is found in Lakes and Rivers, and lives chiefly in the Bottom among the Mud; and for that Reason, 'tis by some Authors in *Latin* called *Fundulus*; it feeds upon Weeds, Moss, and small Leeches that are in the Lakes: It is also said, it will not spare Men's Bodies drowned therein, which have made some call it ανθρωποφάγος.

A Gudgeon is soft, and not compact in its Parts, and hath but few viscous and gross Humours, and therefore is easily digested, and of a pleasant Taste.

A Gudgeon in *Latin* is called *Gobius*, *à* κωβιὸς, that signifies the same Thing.

CHAP. XLVI.

Of the SMELT.

YOU are to chuse Smelts that are fair, shining, of a Pearl-Colour, soft, tender, delicious, juicy, and smelling like a Violet.

The Smelt yields pretty good Nourishment, and is easy of Digestion. It is looked upon to be opening, and good for the Stone and Gravel.

We do not find it produces any ill Effects.

It contains much Oil and volatile Salt.

It agrees at all times with any Age and Constitution.

RE-

REMARKS.

A Smelt is a ſmall Fiſh that is bred in the Sea, and gets up into Rivers, where they fiſh for it. There are great Numbers of them in the *Seine* at *Rhôn*; they aſſure us they are more plentiful, and taſte better towards the End of Summer, or the Beginning of Autumn, than at any other Time of the Year. This Fiſh is about the Length of one's Finger, and the Thickneſs of one's Thumb, and feeds upon Flies and Inſects, and in Shape and Vertue is, much like a Gudgeon; however, it is more delicious, by Reaſon of the violent Taſte it has, which probably ariſes from the Principles of the Smelts, being a little more exalted than thoſe of the Gudgeon, and more freed from groſs Matters; and therefore they make a more nice and finer Impreſſion upon the Senſe of Taſte.

A Smelt in *Latin* is called *Eperlanus, à perlâ*, a Pearl, becauſe 'tis like it in Colour. They call it alſo, *Viola marina*, becauſe it ſmells like Violet.

CHAP. XLVII.

Of the LAMPREY.

THERE are two Sorts of them, *viz.* the Sea and River Lamprey; and both of them uſed for Food, by Reaſon of the Goodneſs of their Taſte.

You are to chuſe thoſe that are tender, delicious, fat, well fed, and taken in fine, clear, and running Water.

They are nouriſhing enough, and increaſe Seed; the Fat is of a ſoftening, mollifying, and diſſolving Nature; they rub the Face and Hands of thoſe who have had the ſmall Pox with it, to hinder the Prints thereof to be ſeen.

Lamprey is eaſily digeſted; but they pretend 'tis pernicious to thoſe who are weak in their Nerves, and ſubject to the Gout and Gravel.

This Fiſh contains much Oil, volatile Salt, and Phlegm.

It

It agrees, especially in the Spring, with young People of a hot and bilious Constitution, with those that have a good Stomach, and whose Humours are thin; but those that are old, phlegmatic, and abound with gross Humours, should abstain from it, or use it moderately.

REMARKS.

The Lamprey is a Fish of the Shape of a large Eel: It is fat, and has a delicious Taste. It was anciently much esteemed, and is so still; for they serve it to the nicest Tables. It lives in stony Places, and feeds upon Moss and Water. It is said, it lives no longer than two Years; and that soon after it has produced its young, it insensibly decays and dies.

The Sea Lamprey is of the Number of those Fishes which leave the Sea for a Time, and return thither again. In a Word, they usually leave it in the Beginning of the Spring, and go into the Rivers where they spawn; after which they return with their Young to their former Place again, and at a certain Time prefixed.

As for the River Lamprey, it continues in its native Place; I mean fresh Water, and is many times to be met with in Brooks and Springs, whither the Sea-water does not reach. It is, as to Shape and Taste, like unto the Sea Lamprey, and differs in Bigness from it.

We have observed, that Lampreys in the Spring, are tender delicious, and good to eat; but that at all other Times, they are hard, tough, and have but little Taste: They are very nourishing, because they contain many oily and balsamic Parts that are apt to unite with the solid Parts, and repair the Decays of them. They contain also dull, viscous, and gross Juices, which make them hard of Digestion, and apt to produce the other ill Effects we have before-mentioned: However, we may affirm, that Lamprey is yet easier of Digestion than Eel.

They dress Lamprey several Ways; they boil, roast, or fry it; they bake it in Pies, and also salt or dry it, that it may be kept the longer, and the more easily be conveyed from one Place to another. Some ancient Authors have

have recommended the drowning of the Lamprey in Wine; that he ſhould keep her till ſhe is dead, that ſo it may have time to depoſite the malignant Quality they pretend it has: I am of the Opinion, that Wine and Spice are proper for the Seaſoning of this Fiſh, not upon the Account of its pretended Malignity, which I take to be imaginary; but becauſe they'll make the Lamprey of eaſy Digeſtion, by attenuating its thick and viſcous Juices.

The Lamprey in *Latin*, is *Lampetra, à lambendis petris*; becauſe ſhe licks and ſucks the Stones, Rocks, and the inner Surface of the Veſſels wherein ſhe is put.

It is alſo called *Muræna, à μυρω, fluo*, to flow or run, becauſe ſhe commonly ſwims in deep Waters.

CHAP. XLVIII.

Of the SALMON.

YOU ought to chuſe that Salmon which is well-fed, large enough, of a middling Age, tender, ſhort, rediſh, and taken in fine, clear, and running Water.

It is nouriſhing enough, of a ſtrengthening and reſtorative Nature; works by Urine, is pectoral and diſſolving.

It is a little hard of Digeſtion, and heavy upon the Stomach, eſpecially if it be too old.

It contains much Oil and Volatile Salt.

It agrees at all times with any Age and Conſtitution, provided it be uſed moderately.

REMARKS.

The Salmon is a Fiſh of a very good Taſte, and covered with ſmall Scales enough, in reſpect to the Bigneſs of his Body: Theſe Scales are marbled with red or yellow Spots. It is very long and thick, and yet varies accord-

according to the Places where he lives: It is uſually two or three Feet, though there are ſome ſix Feet long; and thoſe have been met with that have weighed from twenty-four to thirty-ſix Pound. Some Authors ſay, this Fiſh will not live but in troubled and muddy Water. In the mean time, ſeveral Fiſhermen have obſerved, that he devours ſmall Fiſhes; and ſometimes they have found ſome in its Belly. It is not likely that ſo large and ſtrong a Fiſh, as a Salmon is, ſhould live only upon troubled Water. Beſides, there had been no need of ſo many Teeth as he has, if he were to have nothing to do with ſolid Foods.

Tho' the Salmon be a Sea-fiſh, as we have obſerved, we alſo find him in Rivers; but, eſpecially in thoſe that are upon falling ſoon into the Sea: He comes up uſually in the Beginning of the Spring; and 'tis obſerved, that he grows fat preſently in freſh Water, more juicy, and better taſted than before. But when he has tarried above one Year in a River, he grows pale, dry, lean, and ill-taſted. This Fiſh lives ſeveral Years; and you may keep it a long Time out of the Water, before it dies.

Salmon is eat either freſh or ſalted; the firſt is much more agreeable to the Taſte than the other; but ſoon corrupts. They ſalt it for the Conveniency of keeping it long, and of Tranſportation. Salmon is tender, ſhort, and ſavoury; becauſe this Fiſh doth not live in muddy Water, but in fine clear Rivers, and in the Sea; becauſe 'tis alſo almoſt always in Motion, and feeds upon good Food: It abounds with volatile Salt, and oily and balſamic Principles, that makes it apt to give good Nouriſhment, to ſtrengthen and produce ſeveral other the like Effects. In the mean time, you muſt eat it moderately; for Salmon being very fat, ſometimes cauſes Reachings and Indigeſtions. You are in like manner to chuſe middle-aged Salmon, and not that which is too old; becauſe if ſo, you'll find it dry, hard, heavy upon the Stomach, and not eaſily digeſted.

Salmon in *Latin*, is *Salmo, à ſale*, Salt, becauſe 'tis ſalted in order to be kept; or elſe *à ſaliendo*, to leap, becauſe it leaps with much Force and Agility, and ſwims almoſt always againſt the Current.

There is another kind of Salmon, in *Latin*, called *Salmero*, or *Salmerinus*, *à Salmone*, Salmon; becauſe 'tis very like the common Salmon in all Things. However 'tis ſmaller; it lives in Rivers and Lakes, and is often found near *Trent*. This Fiſh has alſo ſomewhat of the Trout in him, and is at leaſt of as good a Taſte as it, and the common Salmon: It is tender, delicious and ſhort, and not at all viſcous; but, on the contrary, ſo eaſy of Digeſtion, that ſome Phyſicians allow the Sick to eat it. It corrupts very ſoon, if not ſalted, and produces very near the ſame Effects as the Salmon, of which we have firſt treated.

Some pretend this Fiſh does not at all differ from the common Salmon, and that in Time it grows as big as the other. However, *Johnſton* makes a different Species of it; and that we may eaſily apprehend by the Deſcription this Author has given us of its Form, that there is ſome ſmall Difference between it and the Salmon. Beſides, *Geſner* ſays, he once conſulted a very experienced Fiſherman, and Man of Probity, upon this Subject, who aſſured him, this Fiſh would never grow ſo big as a common Salmon, though he were to continue many Years in the River.

CHAP. XLIX.

Of the WHITING.

THE Whiting you are to chuſe ſhould be fat, tender, ſhort and light.

It is pretty nouriſhing, produces good Juice, is light in the Stomach, and eaſy of Digeſtion.

A Whiting is a Fiſh that produces no ill Effects that we know of: nay, there are ſome who have eaten it to Exceſs, and yet found no Inconveniency by it; and therefore ſick Perſons, and thoſe that are recovering from Illneſſes, are ſafely allowed to eat it.

It contains much Oil and volatile Salt.

It agrees at all times with any Age and Conſtitution.

REMARKS.

Whiting is a Sea-fish that often comes near the Shore: It is very common in *France*, and other Countries, and is valued for the Goodness of its Taste, and served to the best Tables. It feeds upon small Fishes, and any Thing it can find in the Sea. It is very wholesome; and the Reason is, because that 'tis not burthen'd with viscous Juices, that its Principles are exalted enough, and that 'tis very compact in its Parts, which makes it light, short, and easy of Digestion.

They find small oblong Pearls in the Head of a Whiting, which are of an opening Nature, good for the Cholic in the Back, to expel the Stone out of the Bladder and Kidneys, and to stop a Looseness: They bray them in a Mortar, and the Dose is from ten Grains to forty.

CHAP. L.

Of the MACKAREL.

YOU are to chuse Mackarel, that is new, pretty thick, well fed, tender, juicy and agreeable to the Taste.

It is nourishing enough, and look'd upon to be of an opening and dissolving Nature.

It produces viscous and gross Juices, and is a little hard of Digestion.

It contains much Oil, volatile Salt, and Phelgm.

It agrees in the Spring and Summer with young People of a strong and hale Constitution, and such as have a good Stomach.

REMARKS.

Mackarel is a Fish well known, and found almost in great Plenty in all Seas, but never in fresh Water, according

cording to the Obſervation of divers Authors. It is found uſually in the Sand, and among Stones near the Shore: They fiſh for it, when it is of the Bigneſs we uſually ſee it; for after that it grows bigger, and is not look'd upon to be the ſame it was before.

This Fiſh is much uſed in *England*, but yet only for a certain Seaſon of the Year, for when that is over, we ſee no more of it: It is ſalted in order to keep; but then 'tis not ſo well-taſted as before. This Sort is in many Places to be had at all Seaſons, but it heats much, and is no good Food.

All Authors who have treated of Mackarel, place it in the Number of thoſe Fiſhes, that have a bad Juice. It is indeed a little hard and viſcous, and nouriſhing, but not eaſy of Digeſtion. *Bellonius* blames thoſe that boil Mackarel, in order to eat it; and ſays, this Fiſh ſhould be roaſted, and ſeaſoned with ſuch Things as promote Digeſtion: It is certain, that the roaſting of it, does the more diveſt it of the viſcous and groſs Juices it naturally contains.

Mackarel in *Latin*, is *Scomber*, *à σκομβρος*, which ſignifies the ſame Thing; and ſome pretend the *French* Word *Maquereau*, which is the Name of this Fiſh, has been given it, becauſe as ſoon as the Spring comes, he follows the young Shad, that are commonly called Virgins, and brings them to their Males, and ſo they make a Bawd of this Fiſh.

CHAP. LI.

Of the STURGEON.

YOU are to chuſe thoſe that are young, well-fed, as tender as may be, and catch'd in Rivers. They are very nouriſhing, and a good and laſting Food; they open the Body a little, and the Bones of this Fiſh being reduced to Powder, and taken to the Quantity of a Dram, are look'd upon to be opening, good for Rheumatiſms and the Gravel;

they extract that which some call Mouth or Water-Glue from it, that is not so soon dissolv'd as the common Sort; but produces the same Effects, when once it hath been dissolv'd.

Sturgeon is usually a little hard, toughish, and fat, and not soon digested; and therefore 'tis injurious to weak and tender Persons, as also to those that are sick or recovering from Illnesses.

It contains much Oil, and volatile Salt, in all its Parts.

It agrees, if moderately taken, at all times with young People that are strong and hale, with those that have a good Stomach, and are used to much Exercise.

REMARKS.

Sturgeon is a large Fish, that lives both in the Sea and fresh Water; it has an excellent Taste: It grows fat in the Rivers, and more delicious than if it had continued always in the Sea; it usually weighs a hundred Pounds, but sometimes double. This Fish is so strong, that if it hits any one with his Tail, let him be never so vigorous, it will throw him down. It is also said, he will very frequently break the Nets he is catch'd with: There are none of them found in Ponds, for they cannot live long there: As he has no Teeth, he cannot feed upon Fish, but eats the Filth and Froth of the Sea.

Sturgeon is very rare in *France*: They pickle it in those Places where 'tis catch'd in great Plenty, and export it into foreign Countries; they will have the Belly to be the best Part of this Fish. Sturgeon was much esteem'd by the ancient *Romans*; it is nourishing enough, and solid Food; because it contains thick and gross Juices, which being once fastened to the solid Parts, are not easily separated from them. However, these Juices make it hard of Digestion, and apt to produce other ill Effects. Sturgeon opens the Body; for the same being fat, relaxes and weakens the Fibres of the Stomach and Bowels.

CHAP. LII.

Of the Herring.

YOU ought to chuse that which is fresh, fat, well fed; white, short, and of a good Taste.

The Herring is pretty nourishing, easy of Digestion, and produces good Juice: Some apply pickled Herring to the Soles of Mens Feet in a Fever.

Pickled Herring is hard of Digestion, and but bad Aliment; it heats much, causes nasty Belchings. Thirst and sharp pungent Humours.

The Herring contains much Oil, and volatile Salt.

Fresh Herring agrees in cold Weather, with any Age and Constitution; but for red and pickled Herring, they are not good for young Men of a hot and bilious Constitution; and indeed agrees with no Constitution, unless used exceeding moderately.

Remarks.

There is no Sort of Fish more common in *France*, than Herring, tho' they do not catch them upon their own Coast; they multiply apace, and sometimes there is such a Shoal of them together, that the Vessels cannot sail for them. As they are very numerous, every Draught of them in fishing is considerable, and this is that which makes them so common: This Fish is presently dead out of the Water; it shines in the Night, and communicates a certain Brightness to the Water, which appears as if it shone; then it is that the Fishermen catch Herrings with most Ease. In short, it has been always observ'd, that the fishing for Herrings, has been more successful by Night, than by Day.

Fresh Herring tastes very well, and produces several good Effects; and the Reason is because 'tis tender, not hard set together, a little viscous, and full of oily and balsamic Parts, and of volatile Salt. As for Pickled Herrings, they are not so wholesome as fresh Herrings, not only because the Salt makes them sharp, and apt to produce Humours of that Kind, but also because they insensibly lose a great Part of their Moisture, and this makes them not so easy of Digestion: However, they are not so pernicious as red Herring, because these last are drier, sharper, and not so moist as the other.

Herring in *Latin*, is *Halec*, *à* αλς, sal, or *ab* αλικις, *aut ab* αλυκον, *Salsamentum*, Pickle; because Herring is wont to be salted and pickled, to make them keep the better.

CHAP. LIII.

Of the Sardin *or* Pilchard.

THIS Fish ought to be chosen, when 'tis young, tender, well-fed, fresh, and catch'd in *March* and *April*.

It is pretty nourishing, opens the Body, breeds good Juice enough, is of a dissolving Nature; good for swelling of the Gums and Legs, if pounded and applied thereunto.

When 'tis pickled, it heats much, causes Thirst, and makes the Humours sharp and pungent.

It contains much Oil, and volatile Salt.

When 'tis fresh, 'tis good in cold Weather, for any Age and Constitution; but when 'tis pickled, it ought to be eaten more moderately; especially by young Men of a hot and bilious Constitution.

REMARKS.

This is a ſmall Fiſh, well known; it is commonly found in the *Mediterranean*, and much like an Anchovy, but larger and thicker: It is much like unto a Shad, and does not differ from it, no otherwiſe than that 'tis not ſo large as the Shad. It feeds upon the Ordures it meets with in the Sea; they ſwim up and down in Shoals, one while in the Middle of the Sea, at other Times near the Shore, the Rocks, &c. As theſe Verſes intimate to us.

Et curvis habitunt ſcopulis, & littora viſunt,
Atque catervatim percurrunt æquoris undas,
Alternantque imas ponti, curruntque per æquor,
Hoſpitum mutant ſemper, pontoque vagantur.

This Fiſh, whether freſh or pickled, is delicious Food, but it loſes ſome of its excellent Taſte, when pickled; and being thus order'd, does very near produce the ſame Inconveniences, as the Pickled Herring; but yet with this Difference, that it hath a much finer and more agreeable Taſte. Your great Drinkers alſo make uſe of it, as delicious Food; becauſe it puts them upon the Search for good Liquor, and provokes them to drink. It may be reckon'd in the Number of thoſe Foods, that are more pleaſant than wholeſome and good: There are but few Nations who do not know this Fiſh; for where there are none to be had freſh, it is tranſported thither pickled.

The *Latin* Name of this Fiſh, is *Sarda*, or *Sardina*; becauſe that in former Days, they exported a great Quantity of it from *Sardinia*, into other Parts of the World.

CHAP. LIV.

Of Anchovis.

YOU are to chuſe thoſe that are tender, freſh, white without, red within, ſmall, plump, firm, and well taſted.

Anchovis are of an opening Nature, fortify the Stomach, and create an Appetite.

When they are uſed to Exceſs, they heat much, and make the Humours ſharp and pungent.

They contain much Oil, and volatile Salt.

They agree in Winter with old, phlegmatic, and melancholy People; and with thoſe who have no good Digeſtion: But young People, of a hot and bilious Conſtitution, ought to abſtain from them, or uſe them very moderately.

REMARKS.

Anchoves is a ſmall Sea Fiſh, that is as thick and long very near as one's Finger, they fiſh for it in ſeveral Places, as in the River of *Genoa*, and in *Provence*. They uſually ſwim in Shoals, and make a cloſe Body together; they'll run to the Fire, when they ſee it, and the ſame is made uſe of as a Snare to catch them. But ſome pretend, that thoſe taken in this Manner, are ſofter than the others; they are pickled after their Heads are cut off, and Guts taken out, which ſoon corrupt.

This Fiſh is much us'd in ſeveral Parts of *Europe*, for the Excellency of its Taſte, they mix it with Sauces: It helps Digeſtion, and fortifies the Stomach with its volatile and ſaline Principles, which cauſe a gentle and moderate Heat in that Part, and diſperſe and attenuate the Aliments, that are contain'd therein. In the mean time, if it be uſed to Exceſs, it very much rarifies the Humours by theſe ſame Principles, and ſo produces the ill Effects we have mention'd.

Anchovis is in *Latin*, called *Apua*, which Name belongs to it in particular, tho' 'tis alſo given in general to the *Sardin*; and that which the *French* call *Melett* (our Sprat,) a ſmall Fiſh eaten much in *Languedoc*, and has the ſame Virtues as the Anchoves.

CHAP. LV.

Of the Plaiſe, *and* Flounder.

YOU are to chuſe thoſe that are freſh, tender, white, ſoft, and agreeable to the Taſte.

They

They are nouriſhing enough, and produce good Juice, digeſt eaſily, allay the ſharp Humours of the Breaſt, and open the Body.

They are a little viſcous; tho' we do not find they produce any ill Effects, at leaſt when not uſed to Exceſs. It is ſaid, that when theſe Fiſhes begin to ſmell and putrify, that they are purgative.

They contain much Oil, Phlegm, and a middling Quantity of Salt.

They agree at all times with any Age and Conſtitution; and eſpecially with young People of a hot and bilious Conſtitution.

REMARKS.

The Plaiſe and Flounder are two Fiſhes of the ſame Kind, both of them being in *Latin* called *Paſſer lævis*, to diſtinguiſh them from another Kind of *Paſſer* called *Squamoſus*, of which by and by.

A Plaiſe is bigger than a Flounder, which laſt is alſo called *Quadratulus* in *Latin*, by Reaſon of its ſquare Form.

Both theſe Fiſhes are found in Salt and Freſh-water; though they are not to be met with in ſuch Numbers in the Sea as in other Places. They are well known to Fiſhermen. They are nouriſhing enough, and qualify the ſharp Humours of the Breaſt; becauſe they contain an oily, viſcous, and balſamic Juice, that is apt to ſtick to the ſolid Parts, and to embarraſs the ſharp Salts that prick the Lungs: They alſo open the Body, by the Help of this ſame Juice, which doth a little looſen the Fibres of the Stomach and Bowels, which makes the Paſſages ſmoother, and ſoftens and qualifies the ſoft Matters contained in the Bowels.

Theſe Fiſhes are in *Latin* called *Paſſeres, quia parte ſupinâ albicant, prona fuſci ſunt, & terrei coloris, inſtar paſſerum avium:* They were alſo formerly nam'd *Pectines, forſan quod ſpinæ eorum rectæ, & parallelæ pectinis inſtrumenti, quo capilli pectuntur, ſpeciem præſe ferant.*

CHAP. LVI.

Of the Bret-fish, Flat-fish, *and* Burt.

YOU are to chuse those that are fresh, tender, white, and pleasing to the Taste.

They are nourishing enough, pectoral, good to qualify the sharp Humours of the Breast, and to open the Body.

They produce no ill Effects, at least if not used to Excess.

They contain much Oil, and a middling Quantity of volatile Salt.

They agree at all times with any Age and Constitution.

REMARKS.

These are all three Sea-fishes, called in *Latin Passeres Squamosi.* The first of the three has the best Taste, and in Shape is much like unto a Sole: It is flat, pretty large, and beset with small rough Scales, sticking close to the Skin.

The next is cover'd with small black Scales, marbled with red; and it is much like a Flounder, though smaller: And the third does not differ from the last, but only that it is not so big.

All three are much used for Food: They are also soft, white, and altogether like Plaise and Flounders: They likewise produce the same Effects. We have no Occasion to explain their Virtues here, since we should do no more than repeat what we have said in the foregoing Chapter.

CHAP.

CHAP. LVII.

Of the SOLE.

YOU ſhould chuſe that which is tender, freſh, firm, white, dainty and well taſted.

It is nouriſhing enough, produces good Juice, and is eaſy of Digeſtion. The Head of this Fiſh being dried, and reduc'd to a Powder, is look'd upon to be good for the Stone, Gravel and Scurvy.

It produces no ill Effects, if it be not immoderately uſed.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Conſtitution.

REMARKS.

There are but few Fiſhes that have ſuch an exquiſite Taſte, and at the ſame Time are ſo wholſome as the Sole; and therefore 'tis call'd by ſome *Perdrix marina*, the Sea-Partridge. It is well known to Fiſhermen, and is ſerv'd to the beſt and daintieſt Tables. This Fiſh is of a different Bigneſs and Kind.

It is tender, ſhort, firm, having but little viſcous and groſs Juices, and containing a juſt Proportion of oily and ſaline Parts, which makes it to have ſo excellent and agreeable a Taſte, and to produce all the good Effects we have ſpoken of.

The Sole in *Latin* is *Solea*, becauſe it is ſomewhat like the Sole of a Shoe, called alſo *Solea*.

Bugloſſus is another *Latin* Name it has from βούγλωσσος, ἀ βȢς, an Ox, and γλώσσα, a Tongue; becauſe in Form it is like a Neat's Tongue.

CHAP. LVIII.

Of the TURBOT.

THERE are ſeveral Sorts of Turbot, that differ from one another not only in Bigneſs, but alſo in that ſome of them have Prickles on their Heads, and towards their Tails, and others none at all. You are to chuſe this Fiſh while it is freſh, firm, white, tender and juicy.

Is is nouriſhing enough, and eaſy of Digeſtion, and is look'd upon to be good againſt the Diſtempers of the Spleen, when applied thereto.

It produces no ill Effects unleſs immoderately us'd.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Conſtitution.

REMARKS.

Juvenal, in his fourth Satyr, informs us, what Value the Ancients had for Turbot, by the pleaſant Deſcription he gives of a Company of dainty Perſons, who were aſſembled by *Domitian*'s Order, to give their Advice about the Goodneſs of this Fiſh. We may ſay, it has an excellent Taſte, and is us'd at the beſt Tables. It is by ſome called *Phaſianus aquaticus*, the Water-Pheaſant, by Reaſon of the Goodneſs of its Taſte, which is ſomewhat like that of a Pheaſant. It is wholeſome and produces many good Effects; and the Reaſon is, becauſe 'tis indifferently compact in its Parts, contains a juſt Proportion of oily and ſaline Principles, and has but few viſcous and groſs Juices.

The Turbot is a Sea-fiſh found in all Parts, and at all Times. There are very large ones in the Ocean and Mediterranean. *Rondelet* ſays, he had ſeen thoſe that were

were five Fathom long, four in Breadth, and a Foot thick. This Fiſh ſometimes lives about your fat Soils, and near the Shores, but moſt often at the Mouths of Rivers, where they watch the coming of other Fiſhes. It is of a voracious Nature, feeds upon the ſmall Fiſhes it meets with, and eſpecially upon Cray-fiſh, of which it is a great Lover. It moves ſlowly, by reaſon of the Largeneſs of its Body.

The Turbot in *Latin* is called *Rhombus*, becauſe 'tis large, flat, and like a Lozenge.

CHAP. LIX.

Of the QUAVIVER, *or* SEA-DRAGON.

THERE are two Sorts of Quavivers, the great and ſmall ones, the laſt of which is only us'd for Food. You are to chuſe that which is tender, juicy, freſh, firm, ſhort, and of a good Taſte.

It is very nouriſhing and reſtorative, produces good Juice, and eaſily digeſts. It is look'd upon to be good for all Sorts of venomous Wounds, when applied to them.

It produces no ill Effects, unleſs us'd to Exceſs.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Conſtitution.

REMARKS.

This is a Sea-fiſh well known to Fiſhermen, and is us'd at the beſt Tables, by Reaſon of its excellent Taſte. It is tender, firm, ſhort, and has but few viſcous and groſs Juices; and therefore 'tis eaſily digeſted, and produces the other Effects we have attributed to it.

The Sea-Dragon uſually lives in ſtony and ſandy Places. It is ſaid, if you endeavour to take him with the Right

Right-hand, it will violently resist; but if you use the Left, it yields easily, and is catch'd; but 'tis a Thing hard to be understood, and wants Confirmation.

This Fish has sharp and venomous Fins on his Back, with which he defends himself against the Fishermen. If they are prick'd with them, the Place swells, and the same is usually attended with an Inflammation, Pain and Fever. These little Fins do not lose all their Virtue when the Fish is dead; for when your Cooks happen to be prick'd with them, they suffer the same Inconveniency as if the Fish had been alive. The Remedies us'd in this Case are sharp, volatile, and sulphurous Things, such as the Spirit of Wine, a Mixture of Onions and Salt, or else the Flesh of the Sea-Dragon himself: All these being applied to the Wound, open the Pores of the Skin, and give a more free Passage to the venomous Parts infected. Some upon this or the like Occasion, have order'd the Brains of the Sea-Dragon to be burnt to Ashes, and the Powder to be taken inwardly: This Remedy is much esteem'd, though by this Calcination they do not consider, that the Brain of this Fish is divested of its volatile Salts, which have the most Efficacy in them against the Poison; and that they reduce the Brain into the Form of an Alkali Matter, proper only to swallow up some acid Parts.

The Sea-Dragon in *Latin* is called *Draco, à* δράκος, an Eye; because this Fish is sharp-sighted.

CHAP. LX.

Of the Roach.

YOU ought to chuse Roaches that are tender, fresh, plump, and well-tasted.

They are easy of Digestion, and produce a good Juice: They are likewise nourishing, restorative, recover decay'd Strength, promote Seed, and are look'd upon to be good to stop a Looseness.

We

We do not find they produce any ill Effects.

The Roach contains much Oil and volatile Salts, in all its Parts.

It agrees, especially in Winter time, with any Age and Constitution.

REMARKS.

The Roach is a Sea-fish well known to Fishermen. It has two sharp Fins on the Back, and feeds upon Flesh. It eats small Crabs, and other little Fishes: It is more esteemed in Winter than Summer; perhaps because it swims in the open Sea in Winter, whereas in Summer time it draws near the Shore, and therefore it feeds upon different Foods in these two Seasons; or else, according to the Relation of some Authors, because it spawns in Summer time.

The Roach is easy of Digestion, because 'tis tender, delicate, not very compact in its Parts, and has but little gross Juice. It is very nourishing and restorative, by Reason of its oily and balsamic Parts, and volatile Salts. Lastly, is is looked upon to be good for stopping a Looseness. It operates upon this Occasion, by calming and suppressing the Fury of the sharp and pungent Humours that cause this Incoveniency, by its oily and incumbring Principles.

The Roach in *Latin* is call'd *Erythrinus, ab* ἔρυθρος, red, because this Fish is red.

Pliny likewise for the same Reason calls it *Rubellio*.

CHAP LXI.

Of the SHAD.

YOU are to chuse a Shad that is fresh, plump, tender, well tasted, and that has been catch'd in fresh Water.

It is very nourishing, and causes Sleepiness: They find,

find a Pearl in the Head of this Fiſh, which is look'd upon to be good for curing of Quartan Agues, expelling the Stone in the Kidneys and Bladder, working by Urine, and conſuming acid Humours: It is alſo pretended, that the Stomach of a Shad dried and reduc'd into a Powder, if taken inwardly, fortifies the Stomach.

The Shad, eſpecially when 'tis not freſh, hath a certain Sharpneſs in it, that doth a little incommode the Gums, and cauſes Thirſt. This Fiſh taken in the Sea, is alſo a little hard, and not eaſily digeſted. This Fiſh contains much Oil and volatile Salt, at all its Parts.

It agrees in the Spring, when 'tis better than in any other Seaſon of the Year, with any Age and Conſtitution, provided it be moderately uſed.

Remarks.

The Shad is a Fiſh well known, and eaten at the beſt Tables, for the Goodneſs of its Taſte, it contains oily and balſamic Ptinciples that are alſo a little viſcous, and apt to yield good Nouriſhment, by uniting with the ſolid Parts, and cauſe Sleepineſs, by binding up and embaraſſing the Animal Spirits. They have alſo theſe viſcous Juices endu'd with ſome ſharp Salts, that incommode the Gums by their ſticking to them, and cauſing Thirſt by pricking the Sides of the Stomach. This Fiſh was but little eſteem'd by the Ancients, according to the Relation of *Auſonius*, who ſays, there are none but the Vulgar that eat them.

The Shad is a Sea-fiſh, but 'tis alſo found in Rivers, into which it uſually goes in the Beginning of the Spring. When it firſt comes out of the Sea, 'tis lean, dry, and ill-taſted; but after it has been in freſh Water for ſome time, it grows fat, plump, and ſavoury. It is ſaid, this Fiſh is ſo afraid of Thunder, that the Noiſe thereof many Times kills it out of fear. *Rondelet* ſays, that he had

had seen some of them, by playing on the Lute, run and skip about on the Face of the Water.

They pickle Shad to keep, and for the exporting it into other Parts; but 'tis not so well tasted as before.

The Shad in *Latin* is call'd *Alosa, ab alendo*, to nourish, because 'tis very nourishing.

CHAP. LXII.

Of the THORNBACK *or* RAY.

THERE are several Sorts of Thornbacks, some of which have their Backs, almost all over diversified with white Points like Stars, and others have none of them but on the Tail: There is also another Kind of them catch'd at *Marseilles* that are much esteem'd. This Fish in *Latin* is called *Raya clavellata*, is of a blackish Colour, smaller than the other, tenderer, and of a more exquisite Taste. All Thornbacks ought to be chosen when they are plump, and as tender as may be, and you must let them lie for some Time before they are eaten.

The Thornback is nourishing enough, and is Food that is both solid and durable. Some pretend that the Use of it provokes Venery, and increases Seed.

The Thornback is naturally a little hard, not easy of Digestion, and apt to cause Wind, and produce heavy and gross Humours; and if eaten before you let it lie for some Time, it will be attended with all these ill Effects, to a great Degree.

This Fish contains much Oil, and volatile Salt.

It agrees at all times, with young, bilious, and sanguine People, who have a good Stomach.

Remarks.

The Thornback is a Sea-Fiſh well known. It has a good Taſte, and is much us'd for Food. It multiplies apace, and therefore is common enough. It feeds upon ſmall Fiſhes, and lives in miry and dirty Places in the Sea near the Shore. It is ſalted in ſome Places, and dried in the Sun, or with Fire: They beat it well, in order to its drying the ſooner; and when 'tis dried enough, it will keep a long Time good. They export it from one Place to another, but 'tis not good Food.

As for the Thornback commonly us'd in *France*, 'tis not pickled; it contains viſcous Juices, that make it hard of Digeſtion; but 'tis very nouriſhing, and a ſolid and durable Food; becauſe the ſame Juices ſtick to the Veſicles of the Fibres, ſo as not eaſily afterwards to be ſeparated from them.

The Thornback, in order to the producing of good Effects, and to be made more agreeable to the Taſte, ſhould not be too freſh. It muſt be kept for ſome Time, during which there is a little Fermentation wrought in it, whereby ſome dull and viſcous Matters, which make it hard and tough, are inſenſibly attenuated and deſtroy'd; and therefore thoſe that live at *Paris*, and other Parts, eat the Thornback in a better Condition than thoſe near the Sea-ſide, becauſe it has more Time to lie by.

The Teeth of Thornback being bray'd in a Mortar, may be us'd to dry up acid Matters, as well as Crab's Eyes, and all other Alkali Things.

The Gall of Thornback is good for the Diſtempers of the Ears.

Rondelet doth very much magnify the Liver of this Fiſh, for being good againſt the Itch.

The Thornback in *Latin* is called *Raya, à radio*, Rays, becauſe its Back looks like Stars.

Some derive the Word *Raya* from *Rubo*, a Briar; becauſe this Fiſh carries Prickles upon his Back and Tail like a Briar.

CHAP. LXIII.

Of the Cod.

YOU are to chuſe that which is white, tender, freſh, and well taſted.

It is nouriſhing enough, and produces good Food.

Salt Cod is not near ſo well taſted as that which is freſh, neither is it ſo eaſy of Digeſtion, but harder and tougher. You are to ſteep it in Water before 'tis eat; for without that, it will heat much, and make you very dry.

It contains much Oil and volatile Salt.

It agrees at all Times, with any Age or Conſtitution.

Remarks.

The Cod is a Sea-Fiſh well known. It is about two Foot long, and proportionably in Breadth. It is much us'd for Food. When it is freſh and new, it produces good Juice, and is nouriſhing enough, becauſe it contains a great Quantity of oily and balſamic Parts; but when it has been ſalted, and is too old, it is not ſo well taſted nor ſo eaſy of Digeſtion; not only becauſe the Bay-Salt hath fix'd and ſunk down its more volatile Parts, and ſuch as are moſt apt to excite an agreeable Taſte; but alſo, becauſe that being introduc'd into the Pores of the Fiſh, it makes it more ſolid, compact, and hard.

The Pickle of Cod is of a diſſolving and drying Nature, when outwardly applied: They alſo uſe it among other Things in Gliſters, and is laxative, becauſe it contains much Salt, irritates and pricks the inteſtinal Glands, and forces more Liquor out than before.

The Stock-Fiſh us'd in *France*, and other Parts, is not ſo good as ſalted and dried Cod: Some pretend otherwiſe, and will have it to be the Melwel, called in *Latin*,

Molua major: Be it as it will, Stock-Fish is no good Food, because 'tis hard, tough, and not easily digested: However, there are many People that make a Ragout of it.

The Pickle of Melwel has the same Virtues as that of Cod.

CHAP. LXIV.

Of BARBEL.

THE small Barbels are to be preferr'd before the large ones, because they are easier of Digestion. They should be also catch'd in pure running Waters. There are two Sorts of them, one of which are hairy, and the others not.

This Fish is very nourishing, and even proves solid and durable Food enough. It is also look'd upon to be good for the Cholic, Piles, and stinging of venomous Creatures. They also pretend, that it allays venereous Inclinations: But I am not certain that all these Virtues which are attributed to it, are grounded upon solid Experiments.

This Fish is a little hard, and not easily digested; and a certain Author says, that the Wine wherein it hath been steep'd and boil'd, makes Men and Women barren.

It contains much Phlegm, Oil, and Salt, that is almost all volatile.

It agrees at all times, with young bilious People, those who have a good Stomach, and are us'd to much Exercise of Body.

REMARKS.

Barbel is a Sea-fish of an oblong Form, and middle-sized, and beset with large and tender Scales: It rarely weighs above two Pounds. It feeds upon Weeds, Oysters, small

ſmall Fiſhes, and the Carcaſſes of human Animals; and eſpecially, if we believe ſome Authors, on the Sea-hare, which made them anciently conſecrate it to *Diana*. It breeds three Times a Year. It is by ſome call'd *Trigla*, according to this Verſe:

Accipiunt Triglæ terno cognomina partu.

This Fiſh is a little hard to be digeſted. by Reaſon of ſome groſs Juices contain'd therein: In the mean time, the ſame Juices make it very nouriſhing, and good durable Food. It has a good Taſte; and the old *Romans* eſteem'd it very much, which made them put it amongſt thoſe that went at an exceſſive Price, as ſeveral faithful and true Hiſtorians have aſſur'd us. The Liver is that Part of the Fiſh that is moſt eſteem'd, for the Goodneſs of its Taſte, and the Head next. But *Galen* makes light both of the one and the other, not only upon Account of the Taſte, but alſo Health.

CHAP. XLV.

Of the TUNNY.

YOU are to chuſe that which is young, tender, and neither too fat nor too lean.

It is nouriſhing enough, and ſolid and durable Food. It is look'd upon to be good againſt Poiſon, the Stinging of Serpents, and the Biting of mad Dogs.

It is hard of Digeſtion, and heavy upon the Stomach, eſpecially when 'tis too fat.

The Tunny contains much Oil, and volatile Salt, in all the Parts of it.

It is uſually eaten in the Winter and Autumn, and agrees with young, bilious and ſanguine People, who have a good Stomach, and are us'd to much Exerciſe.

RE-

REMARKS.

The Tunny is a large and thick Sea-fiſh, and met with in great Plenty in the *Mediterranean*, *Provence*, *Spain*, and *Italy*. *Ariſtotle* obſerves, that it ſometimes goes up into Rivers. It is cover'd with large Scales, cloſely united to one another, and feeds upon Weeds, Acorns, and ſeveral other Sea-plants. It is alſo ſaid, this Fiſh is ſo cruel, that it will devour even its own young. They likewiſe add, that it can ſee better with its Right-eye than with the Left. Some Authors aſſure us, it lives but two Years: However, it is hard to conceive how this Fiſh, which ſometimes grows to a prodigious Bigneſs, can do ſo only in the Compaſs of two Years.

They pickle this Fiſh in thoſe Parts where they catch it, in order to keep and tranſport it. It is firm, ſhort, and of an excellent Taſte. The moſt delicious, and moſt juicy Parts of this Fiſh, are the lower Part of the Belly: However, as they are commonly too fat, they ſtick in the Stomach, and relax and debilitate the Fibres; and therefore thoſe Parts of the Tunny that are not ſo fat, are to be preferr'd for their Wholeſomeneſs, tho' they are not ſo well taſted as the other.

The Tunny in *Latin* is call'd *Thunnus*, or *Thynnus*, à *θύειν*, *impetu ferri*; becauſe this Fiſh in the Heat of the Dog-days ſometimes throws itſelf furiouſly out of the Sea upon the Shore, or into Ships.

CHAP. LXVI.

Of MUSSELS.

THERE are two Sorts of Muſſels, *viz.* Sea and River ones; the firſt of which are preferable to the other, provided they be tender, well fed, white, delicious, and of a good Taſte.

They are opening, nouriſh a little, and eſteem'd to be of a drying and diſſolving Nature. The Muſ-

ſel-ſhell being bray'd in a Mortar, may be taken from half a Scruple to a Dram, to ſtop Looſeneſs and waſte ſharp Humours. It is alſo us'd as a deterſive, and for conſuming the Rheums that ariſe in Horſes Eyes.

Muſſels, and eſpecially freſh Water ones, are hard of Digeſtion, produce dull and viſcous Humours; and are likewiſe look'd upon to promote a Fever, and cauſe Obſtructions in the lower Part of the Belly.

Muſſels contain much Oil, Phlegm, and volatile Salt.

They agree at all times, with young bilious People, and ſuch as have a good Stomach, provided they be moderately us'd.

Remarks.

Muſſels are ſmall Shell-fiſh well known to Fiſhermen. The Sea-Muſſels are delicious, tender, and well taſted; and this Fiſh ſwimming in Salt Water helps Digeſtion in the Stomach. As for the River-muſſels, they are of an oval Form, and yellowiſh Colour, more hard, and not ſo eaſily digeſted as the other, by Reaſon of a viſcous, glewy, and inſipid Juice it is endu'd with, and that contributes to produce all the ill Effects we have before mention'd.

The Sea-muſſels are us'd almoſt in all Countries for Food. They live upon the Water with which their Shells are ſupplied from Time to Time. They are cover'd with a Kind of a filamentous Moſs, and commonly ſtick to Rocks, Stones, and ſometimes to Pieces of Wood.

The Muſſel in *Latin* is *Muſculus*, either becauſe it is like a little Muſſel, or becauſe, as we have before obſerv'd, it is ſurrounded with a Kind of Moſs, in *Latin* call'd *Muſcus*.

There are moreover many other Sea Shell-fiſhes, that are us'd for food in ſome Places, and eſpecially Sea-ports. They are ſo many, and at the ſame Time produce much the ſame Effects as Muſſels do, that we ſhall not treat of them in this Place.

CHAP.

CHAP. LXVIII.

Of OYSTERS.

THERE are a great many different Kinds of Oyſters, that are all of them good to eat. You are to chuſe thoſe that are freſh, pretty large, tender, moiſt, delicious, well taſted, and that have not been taken in dirty and muddy Waters.

They cauſe Sleep, create an Appetite, promote Venery, work by Urine, are pretty nouriſhing; and the eating of them is by ſome look'd upon to be good for ſcorbutick People, and ſuch as are gouty: But I cannot well underſtand how they can be proper for theſe Sorts of Maladies: An Oyſter-ſhell being caſcin'd and reduc'd to Powder, is of an opening, drying, and deterſive Nature, good for cleaning the Teeth, and to conſume acid Humours, for 'tis alkaline.

Oyſters are a little hard of Digeſtion, produce viſcous and groſs Humours, and the immoderate Uſe of them may ſometimes cauſe Obſtructions.

Oyſters contain much Oil, Phlegm, volatile and fix'd Salt.

Oyſters, eſpecially in cold Weather, agree with young bilious People, with thoſe that have a good Stomach, and quick Digeſtion.

REMARKS.

Oyſters are Shell-fiſhes that breed in the Sea, and well known. *Pliny*, and ſome other ancient Authors, ſay, there is no Difference of Sex in this Fiſh; and that they are produc'd no other Way, than from the Corruption of

of some slimy and muddy matter; or from the Scum that sticks to, and for a long Time continues round the Ships: Certainly, this Sort of Generation cannot easily be apprehended.

Oysters feed upon Water and Mud, and Crabs are their Enemies. Some Authors observe, that when the Oyster opens its Shell for a little Refreshment, the Crab presently throws a Stone between, so that it cannot close it again, and then eats the Fish contain'd within it.

Oysters are to be met with in several Places, *viz.* in the open Sea, near the Shore, in stony Places, and at the Mouths of Rivers falling into the Sea. *Pliny* says, they love mightily to be in fresh Water: He adds also, that those found in the Ocean are larger than those fished in the *Mediterranean*; and that according to the Difference of Places, they differ in Bigness, Colour, and Goodness of Taste. There are some very large ones on the *Indian* Shores. The Oysters of *Europe* are middle-siz'd. They are reddish upon the Coast of *Spain*: And in some other Places the Shell and the Oyster are black. The best Oysters, and most valu'd for the Goodness of their Taste, are those found near the *English* Shores.

The ancient *Romans* highly valu'd Oysters. They are also much us'd in *France*, and other Countries. They are eaten either raw or roasted. Roasted Oysters are not so soon digested as the other, because they are thereby deprived of that saltish Juice naturally contain'd in them, and which does not a little help the digesting of them in the Stomach.

Oysters contain viscous and gluey Parts, which being convey'd to the Brain, sometimes cause Sleepiness, by stopping, after a Sort, the Motion of the animal Spirits. They are a little hard of Digestion, by reason of the same Parts, and create an Appetite, because soaked in a saltish Juice, that lightly pricks the Fibres of the Stomach. Lastly, some pretend, that they are apt to provoke Venery; and this Juice we have spoken of may produce this Effect, by making the Humours more sharp and pungent; but I am of Opinion, 'tis the Pepper they commonly eat with Oysters is the Cause of it.

Oyster in *Latin* is *Ostreum*, or *Ostrea*, ἀπὸ τῦ ὀςράκυ, *vel quasi* ὄστον *quod testâ velut osseâ tegatur*; because 'tis cover'd with a hard Shell.

CHAP.

CHAP. LXVIII.

Of CRABS.

THERE are two Sorts of Crabs, *viz.* the Sea and fresh Water-crabs; each of which are again subdivided into several more. You are to chuse those that are fat, well fed, tender, and of a good Taste.

Crabs are nourishing enough, and solid Food. They are of a strengthning Nature, allay the sharp Humours of the Breast, and good for such as are troubled with Pthisicks and Asthma's: They purify the Blood, work by Urine, and cleanse Ulcers in the Throat, if eaten as they are, or taken in Broth.

They are a little hard of Digestion, and produce dull and viscous Humours.

They contain much Oil, volatile Salt and Phlegm.

They agree at all times, with young People of an hot and bilious Constitution.

REMARKS.

Fresh-water Crabs are well known, and much us'd for the Goodness of their Taste. They are to be met with almost in all Parts of *Europe*, where there are Rivers and Lakes. They feed upon Herbs, Frogs, and the Flesh and Excrements of divers Animals; and this is found by throwing the Carcass of any Animal into the Water, for they run to it in great Numbers, and never leave off till they have quite devour'd it. It is said, they can live a great while out of the Water, provided you give them Herbs to feed upon. Fresh-water Crabs contain an oily and balsamic Juice, that is apt to nourish, moisten, and allay the sharp Humours of the breast, and to produce the several good Effects before-mention'd. But as this Juice

is

is of a dull and viſcous Nature, thoſe Fiſhes are not eaſily digeſted; but yet much more than the Sea-crabs, who are endu'd with a groſſer Juice, and in Virtue are much like the freſh-water Crabs.

Sea-crabs are for the moſt part larger than freſh-water Ones. They are of a prodigious Bigneſs in *America*: Some ſay, they are very cruel and dangerous; and that ſometimes they tear People to Pieces, when they have once ſeiz'd them with their Claws.

Shrimps which are very common in ſome Countries, are a Sort of Sea-crabs, whoſe Claws are not like the former, but ſharp and ſtrait. There are ſeveral Kinds of them which differ in Bigneſs and Colour, and are deſcrib'd by *Johnſton*, and ſeveral other Authors. They are well taſted, pectoral, ſtrengthning, and eaſier of Digeſtion than any other Sea-crabs.

We ſhall not treat in this Place of the ſeveral other Kinds of Crabs, for Fear of being tedious. It is enough to know they have all the ſame Virtues, and that they are good for thoſe that are troubled with Pthiſics and Aſthma's, as before noted. Theſe Fiſhes are dreſt divers Ways; for they make Soops, Broths, and other Diſhes of them, that are very good and wholeſome.

Some Authors ſay, that the Sea-crabs of *Europe* are fat and juicy towards the Full-moon; but as the Moon decreaſes, ſo they decline, and loſe their Fat: The ſame Author alſo ſays, that the Moon in the *Indies* produces a quite contrary Effect upon Crabs; for when ſhe does not appear they are large and fat, but they grow lean and poor when ſhe does.

CHAP. LXIX.

Of Frogs.

THERE are ſeveral Sorts of Frogs which differ in Bigneſs, Colour, and according to the Place where they are bred. Your Sea-frogs are monſtrous, and not us'd for Food. Your Land-

Frogs, called in *Latin Ranæ ſylveſtres*, are very near like unto your Water-Frogs, only that they are ſmaller: They are not eaten neither: But Water-Frogs are much us'd; and you ought to chuſe thoſe that are plump, fat, fleſhy, green, and ſuch as have been catched in clear and pure Water.

They are a little nouriſhing, allay the ſharp Humours of the Breaſt, and are look'd upon to be of an opening and diſſolving Nature.

They are a little hard of Digeſtion, and breed groſs Humours. Some Authors aſſure us, that the too frequent Uſe of them makes People look ill, and cauſes a Fever.

They contain much Oil, Phlegm, and a little volatile Salt.

They agree at all times, with young and bilious People, who have a good Stomach, and are wont to much Exerciſe; but old and phlegmatic Perſons ought to abſtain from them, or uſe them moderately.

Remarks.

The Water-Frog is an Inſect well known. It is an amphibious Animal, that lives both by Land and Water, though it keeps moſt in the Water, as in Rivers, Marſhes, Ponds and Fountains. It feeds upon Flies, Worms, Leaches, Snails, and all Sorts of Inſects: Neither does it ſpare its own Kind; for ſmall Frogs are found in the Mouth and Belly of the large ones: Frogs alſo feed upon the Herbs which grow in Marſhes and Rivers. They ſwim very faſt, and inſtead of walking jump along. They love to be in Water that is pretty warm, but do not care for cold Water; and for that Reaſon we find them pleas'd in Summer-time, and croak; but when 'tis cold, they are ſilent.

Frogs are in ſome Places much uſed for Food. It is plain, *Galen* did not value them much, when in ſpeaking of other Aliments, he ſays nothing of them at all. Some

Authors

Authors condemn the Use of them, not by Reason of the Way of these Animals living, but also in respect to the Places where they live. It's true, that those which are catch'd in Ponds and Marshes, where they feed upon bad Food, are not so wholesome as those bred in Rivers; but for these last, they produce good Juice enough. They are full of oily and balsamic Principles, apt to allay the sharp Humours of the Breast, and to be nourishing; however, there is some Viscosity in them, that makes them not so easy of Digestion.

The Seed of Frogs, otherwise call'd Spawn, and in *Latin*, *Sperma Ranarum*, is much us'd in Physick, for qualifying sharp Humours, cooling and moistning. There is a Water distilled therefrom, which has the same Virtues; and this Seed is nothing else but a viscous Matter, that is transparent, cold, glewy, and full of small Eggs.

Rana, the *Latin* for Frog, is an *Hebrew* Word, which in that Tongue signifies to cry, because this Animal croaks in the Water.

Of the Tortoise.

CHAP. LXX.

THERE are several Kinds of Tortoises in reference to the Places where they live: There are some of them found upon Land, and for that Reason are called Land-Tortoises: Others are Sea-Tortoises; a third Fresh-Water ones; and the fourth live in muddy Places: Most of them are amphibious, that is, live upon Land and Water; and they are of different Sizes, as you will find by and by. Chuse those that are large enough, well fed, tender, juicy, and of a good Taste.

Tortoise is nourishing enough, and solid and durable Food. It is restorative, pectoral, and good for

for those that have the Pthisic, and hectic, Fevers. They make a Syrup of the Flesh of a Tortoise that is exceeding good for qualifying the sharp Humours of the Breast, and to recover meager and decay'd Persons.

The Flesh of a Tortoise is a little hard, and not easily digested. It breeds viscous and gross Humours, and makes those People who feed upon it often, dull and lazy.

It contains much Oil and volatile Salt.

It agrees at all times, with young Persons of a hot and bilious Constitution, with those that are us'd to much Exercise, and that have a good Stomach.

REMARKS.

The Tortoise, is an Animal that carries his House along with him, and is cover'd with a fine, firm, large, solid, and hollow Shell, like unto a Shield, and diversified with several darkish Colours. It is very ill-shap'd, and much like to a Lizard.

The Land Tortoise is found in Mountains, Forests, Woods, Fields, and Gardens. It lives upon Fruits, Herbs, and what it can find upon the Ground; and likewise feeds upon Worms, Snails, and other Insects. This Animal may be fed in Houses, with Bran, and Flower. They hide themselves in Winter-time in Caves, like Serpents, and Lizards; and sometimes stay there without any Food at all, as several other Animals do. They live long, and some Authors assure us, they are not amphibious, as the Water-Tortoises are. They grow very slowly; they have a natural Antipathy for the Eagle, because this Bird sometimes seizes and whips them up into the Air, in order to eat them. *Aristotle* says, they fight with Serpents and Vipers; and that they always before-hand provide themselves with a Plant called *Cunicula* in *Latin*, and *Savory* in *English*, to cure the stinging of those Animals.

Pliny says, that this Kind of Turtle, is in great Plenty to be found in *Africa*; and is much us'd for Food in

in the *Indies*. Some Authors recommend the eating of it in *August* and *September*; because 'tis commonly fatter and better fed in Harvest, than at any other Time.

The Sea Tortoises live always in the Water; sometimes they go a-Shoar, and there fall asleep, as your Sea-Calfs do, but if they continue long there, they die: They feed in the Sea upon Shell-fishes and the like, and when they are upon Land, they eat Herbs. It is said, when their Heads are cut off, that yet they will live for some Time, and that they will bite, after their Head is off, any Thing in their Way, very hard. *Pliny* says, there are Sea Tortoises in the *Indies* so large, that the Shells of each of them are big enough to cover small Houses, and to make Barks of; with which the People of these Countries sail into the Islands of the Red-Sea.

Fresh Water Tortoises, and those that live in muddy places, may be put together: In short, there is but little Difference between them, saving that the first are found in clear Waters, as in Rivers and Lakes, and the other in muddy and marshy Places, and the still Waters of Ditches, commonly about Towns and Castles. However, they are sometimes to be met with in Rivers, especially towards the Spring: These two Sorts feed upon Herbs and watry Insects; they are of an amphibious Nature, but live more by Water than Land; it is said, they can live a long Time without Food.

The Flesh of the Tortoise is very good, and like Veal: It is strange, that *Galen*, and many other Authors, who have treated of Foods, should say nothing of this Animal. For 'tis certain, it is us'd much in several Places. Perhaps the Ugliness of this Creature excited in them an Aversion to it. For the Head and Tail of it are like a Serpent; and it has the Feet of a Lizard, which yet does not hinder *Europeans* to eat it. The Tortoises which seem to be most unwholsome, are those that live in miry, dirty Places, by Reason of the filthy and gross Things they feed upon; but there is not much Heed to be given to this, if we consider that many other Fishes that live as Tortoises do, in dirty and muddy Places, prove to be good and wholesome Food.

The Flesh of Tortoises is nourishing enough, and produce solid and durable Food; for it contains an oily,

 balsamic,

balsamic, and saltish Juice, that is easily condens'd in the Vessels of the Fibres of the Parts, and sticks in such a Manner thereunto, as not easily to be separated: It is also upon the Account of this Juice, that this same Flesh is apt to qualify the sharp Humours of the Breast, and good for Asthma's and the Phthisic: In the mean time, as 'tis hard and viscous, 'tis not quickly digested, and therefore before it is eaten, it ought to be well boil'd and season'd afterwards with such Things as may help Digestion.

Cardan, in his ninth Book speaking of Tortoises, assures us, that the Flesh of the *African* Tortoises being eaten with Bread for several Days together, is an excellent Remedy against the Leprosy; for which our Author endeavours to give a Reason; but I think it necessary, before any one should imbroil himself with explaining this Matter, that he ought first to be certain of the Truth of the Fact.

The Blood of the Tortoise being dried, is look'd upon to be good for curing the Falling-sickness, and you may prescribe a Dram of it.

They extract an Oil in some Countries from the Tortoise, that is good to burn.

The Tortoise in *Latin* is called *Testudo, à testâ*, a Shell, because this Animal is cover'd with a Shell. Some name it *Tardigrada*, because it moves slowly. It is also in *Greek* called, φερέοικος, i. e. *Domiporta*, because it carries a House along with it.

A TREA-

A TREATISE OF FOODS.

PART III.

Of DRINKABLES.

AS the Blood and Liquors of our Bodies are in continual Agitation, the watry and phlegmatic Parts in like Manner are continually diſſipated, either by means of Tranſpiration, by Urine, or ſome other Way. Wherefore 'tis neceſſary, this Loſs ſhould be re-[illegible] by Drink; for without that the moſt volatile and exalted Principle of the Humours being no longer ſufficiently extended and ſeparated from one another by watry Particles; and having conſequently acquired too much Force and Activity, they would cauſe an exceſſive Rarefaction in the Humours, and impart an inſupportable Heat to the ſolid Parts.

Now, in order to prevent the fatal Inconveniencies which in a ſhort Time muſt deſtroy the Oeco-

nomy and Order of the ſolid and fluid Parts of our Bodies, wiſe and provident Nature gives us Notice from time to time, of the indiſpenſible Need we have of drinking, by a lively Senſation it excites in us, which cauſes Thirſt, and a Deſire to drink; and how this Senſation is produc'd, I ſhall endeavour to explain in a few Words.

All the World knows, that the inward Membrane of the Oeſo-phagum, and Stomach, has a very nice Senſation; and 'tis interlaced with a Multitude of ſmall Glands, that do immediately receive from the Blood, a ſalival Liquor, which they let paſs into the Pores: This Liquor is of many Uſes. But the chief of them, in my Opinion, is to moiſten the Tunic now mention'd: If this be granted, when one has not drank for a conſiderable Time, the Maſs of Blood is not only diveſted of the watery Parts, but is alſo become ſharp by Reaſon of this Loſs; and ſo is no longer capable to ſupply the Glands of the inward Membrane of the Oeſo-phagum, and the Stomach, with ſo great a Quantity of ſalival Liquor, as before; and the leſs it ſupplies them with it, as being not ſo ſtock'd, as it ought to be with phlegmatic Particles, ſo much the more Sharpneſs it acquires than before: From whence it follows, that this Membrane muſt be dry, and rudely prick'd; which will cauſe a conſiderable Heat in that Part, that cannot be a[illegible] but by drinking.

Thirſt increaſes mightily, upon great Evacuations in Fevers and violent Exerciſes; becauſe the Body hath in ſuch caſe, ſuſtain'd a vaſt Loſs of the watery and phlegmatic Parts. Salted and ſpiced Meats, and ſuch as are too dry, do alſo produce the ſame Effects; becauſe they very much prick the internal Membrane of the Oeſo-phagum, and Stomach; and by ſwallowing up its Moiſtures, dry it up.

Perſons

Persons are more or less subject to Thirst, according to their different Constitutions: For Example, bilious Persons, whose Liquors are very sharp, and much agitated, have more Need than others of moistning, cooling Drink, which quells the rapid Motion of their Humours: Whereas, those of a phlegmatic Constitution, can go longer without drinking; because their Humours are naturally diluted enough; and this is the Reason, that Men who are of a hotter Nature than Women, feel Thirst oftner than they.

The Word Drink, may in some Sort be taken for all Sorts of liquid Foods; such as are Broaths, Eggs in the Shell, Milk, and many more of which we have treated before. 'Tis in this Sense, that *Hippocrates* in his Eleventh Aphorism, of the second Section, says, *Facilius esse refici potu quàm cibo*; that is, that we are sooner recover'd by liquid, than solid Foods. Our Author in this Aphorism, prescribes those Foods which ought to be taken by Persons recovering from Sickness; and there is much Reason for it; for besides, that liquid Foods are much easier digested, and agree better with their Stomachs, who have been weakned by Sickness, they are also more easily distributed into all the Parts that want recruiting.

The School of *Salernum*, takes the Word Drink, in the same Sense as *Hippocrates* in this Line:

Ut vites pœnam, de potibus incipe cœnam.

By this Verse, we are given to understand, that we ought always to begin our Meals with liquid Foods, as being those which are easier of Digestion, and stay least in the Stomach, but give free Passage to the more solid Aliments that come after; and from hence perhaps, has arose the Custom of beginning our Meals with Soup. But for all that, we do not in this Place

take the Word Drink, in the Senſe now mentio[n]'d; but we conſider it only as a liquid and fluid B[o]dy, which we make Uſe of to quench our Thirſt, to [h]elp Digeſtion, and the Diſtribution of the ſolid Food; and laſtly, to repair the Loſs we continually ſuſtain, of the moiſt and watry Parts of our Humours.

There are two Sorts of Drinks in Uſe amongſt us, the one which is plain, and nothing but Water, which Nature hath abundantly ſupplied us with; the other is compound or made Drink: The firſt is certainly more wholeſome and agreeable to our Conſtitutions, ſince it fully ſupplies all our Needs in the Nature of Drink; and it may be called true Drink. In ſhort, the others are not wholeſome, but ſo far as Water is mix'd with them, in a ſufficient Quantity: Indeed, this Water does not nouriſh, but neceſſarily concurs to promote Nouriſhment, and produces divers conſiderable Advantages, as we ſhall take Notice of them in due Place.

The ſecond is made Drink, and conſiſts of ſeveral Sorts of Things that are apt to nouriſh and produce ſeveral other Effects: There are ſeveral Sorts of them, as Wine, Beer, Cyder, *&c.* It was not certainly out of Regard to Mens Health, that all theſe Drinks were at firſt invented, but to gratify the Nicety of the Taſte, that began to be weary of a Liquor that ſeem'd to be inſipid to it; and conſequently, there was leſs Care taken to make it wholeſome, than pleaſant. Not that I would hereby condemn the Uſe of them, for they are good, provided they be not abus'd: For Example, the Liquors that are fermented, revive the Blood and Spirits, and produce ſeveral other Benefits, which we ſhall treat of by and by, under their particular Heads: But we may take the Liberty to ſay in this Place, that all made Drinks, have not always the true Characteriſtick of good Drink, which is to quench the Thirſt, to cool, and to moiſten;

ſtes; ſeeing they themſelves many Times cauſe Thirſt and Heat very much: Such are thoſe hot and ſpirituous Liquors, the pernicious Effects of which are daily ſeen by the immoderate Uſe of them.

Pliny in reflecting upon the vaſt Number of different Drinks, that have been invented, cannot forbear ridiculing the Humour of Mankind, that they ſhould take the Pains to prepare all theſe Drinks, ſince Nature had furniſh'd them with one that is much more wholeſome, and ſufficient for the ſtrongeſt and moſt vigorous Animals in the World.

We ſhall not trouble ourſelves with entering upon an exact Detail of all theſe Drinks, but we ſhall particularly ſpeak in order, of thoſe that are moſt in Uſe amongſt us.

CHAP. I.

Of WATER.

WATER varies much, according to the different Places it runs through, and where it hath undergone a different Alteration. We may ſay in general, that that Water is moſt wholeſome, which is light, clear, pure and limpid; that has neither Colour, Smell nor Taſte; that heats, and quickly cools again: and wherein Herbs and Pulſe, are quickly and eaſily boiled: That Water which has all theſe Qualities, digeſts and circulates without oppreſſing the Bowels.

Water cools and moiſtens much; if you drink a moderate Quantity, it helps Digeſtion: It quenches Thirſt, removes and waſhes away the impure and groſs Things that ſtick to the ſolid Parts: It ſerves for a Vehicle to ſolid Foods, and aſſumes to itſelf, the

the groſs and tartarous Salts it finds in its Paſſage, and the ſame are evacuated with it, either by Urine, Sweat, or otherwiſe. Laſtly, Water produces ſuch wholeſome Effects in us, that its abſolutely impoſſible we ſhould paſs it over in Silence.

Water may produce ill Effects, either by drinking it to an exceſſive Quantity, or by its Quality. In ſhort, if you drink too much Water, it incumbers and weakens the Bowels, eſpecially if the Party be faſting; for then it operates immediately upon the ſolid Parts: It may moreover by the ſame means, cauſe the Dropſy, and many other Diſtempers. The Quality of Water is alſo very often pernicious; for if it be too cold, it may coagulate the Liquors of the Body, and ſtop their Courſe. In the laſt Place, Water, according to the various Alterations it ſuſtains in the Earths, through which it paſſes, and the different Principles it is endu'd with in the ſame Earths, may variouſly alter the Humours, and cauſe ſeveral Sorts of Diſeaſes, as we often find it does; of which we ſhall ſpeak more at large hereafter.

Water with the Chymiſts, is a paſſive Principle: That which we drink is not ſo pure, but that it ſtill contains ſome other Principle mix'd with it. However, the leſs it contains of other Principles, the better it agrees with thoſe who enjoy a good Health, and that do not drink Water for a Cure. As for thoſe that are indiſpos'd, there are ſeveral Sorts of mineral Waters, that have had wonderful Effects in ſeveral Diſeaſes, by reaſon of the Minerals, which they have diſſolv'd in the Earths, thro' which they have filtrated.

Water agrees at all Times, with any Age and Conſtitution; but in a greater Quantity with ſuch as are of a bilious and melancholy Temper, than with thoſe that are phlegmatic and ſanguine.

RE-

REMARKS.

Water is a Liquor we little esteem, because 'tis very common; but if we were to consider the great Benefits produc'd by it, we should value it more than an infinite Number of Things, which tho' very rare and precious, are not for their Usefulness to be compar'd with it. In short, nothing without Water could be elaborated in Nature; no Fermentations to be wrought without it; for the active Principles of mix'd Things would be so press'd upon one another, that they could not stretch themselves, nor be sufficiently dilated; from whence it would follow, that those Mixtures could receive no Increase. Without Water, the volatile Salts of those Mixtures, being not well attemper'd nor held in, would almost all fly away; from whence the total Destruction of such Mixtures must follow, in a short Time after. Lastly, without it Animals would die of Thirst, the Sulphurs would take fire, and the Frame of Nature be consum'd by the Heat of the Sun; for which Reason, the God of Nature foreseeing the continual and indispensible Need we have of this precious Liquor, has left no Part of the habitable World without it.

Water being rarified by the Heat of the Sun, raises itself as far as the middle Region of the Air, where 'tis for some Time detain'd in the Clouds by the Wind, after which it falls down upon the Earth in Drops of Rain, from whence it runs into Rivers, Lakes and several other Places; and by this Means, the Fountains and Rivers are supplied with a certain Quantity.

Tho' we have said, that Rain supplies Rivers and several other Places with Water, yet we must not affirm upon this Score, that tho' it should not rain at all, we should have no Water; for they never want it in *Egypt*, where it very rarely rains. The *Nile* by its vast Length and Overflowing, waters all the Country, and supplies it with this Liquor: Indeed, the *Nile* receives its Waters from several other Rivers, which yet in all Likelihood, had a good Part of their Waters at first from Rain.

Nature operates strangely, by the different Ways it takes to furnish many Places with Water; very good

Historians

Historians tell us, that in ſeveral Places there are Trees of a vaſt Bigneſs, which yield pure and limphid Water, which continually drops from theſe Trees, and waters all the Neighbourhood: They pretend alſo that theſe Trees are not to be drain'd; for if you take Thirty or Forty Pitchers of Water from them, they will preſently have the ſame Quantity in the room of it, as they had before. Some moreover have ſaid, that one Tree hath yielded as much Water, as hath ſuffic'd Four Hundred Horſe.

It is ſaid, there is a Tree in the midſt of an Iſland, in the *Atlantick* Ocean that yields Plenty of Water to all the Iſlanders; and the Reaſon given for it, is this, that there appears always a Cloud upon this Tree, which waters its Branches, and makes Water drop from it continually.

Rain-water, and eſpecially that which falls to the South, in the Spring and Summer, is by many People preferr'd before the reſt; becauſe they ſay with *Hippocrates* and *Galen*, that it is purer, and better qualified by the Heat of the Sun, than other Water. Indeed, Rain-water may have Parts that are ſomewhat finer than others; it has alſo ſome of the acid Salt in the Air in it, which renders it more penetrating and active than common Water, and therefore it is preferr'd by Chymiſts before the other, in the Nature of a Diſſolvent: But as Rain-water does frequently partake of too many Impurities, which it meets with in the Air; I cannot think the Uſe of it can be altogether wholeſome. On the contrary, I am of Opinion, it is not to be us'd but in ſuch Places where the Air is commonly pure and ſerene; and that even before 'tis drank, it were better to have it always diſtilled, by which it would be render'd lighter and freed from many impure and groſs Matters, with which it might be encumbred.

Snow, which as every Body knows, is nothing but frozen Rain, yet differs from it: In ſhort, Rain contains ſoft, pliant, ſlippery and flexible Parts; whereas Snow, tho' it be thawed, yet retains round and hard Parts. *Hippocrates* in his Book of Air, Water, *&c.* very much condemns the Uſe of it; ſaying, that all the Waters made of Snow and Ice are pernicious, and are never reduc'd to their priſtine State. Several Phyſicians follow the

the same Opinion, and think that these Waters consisting of round, hard and gross Parts, as beforesaid, do choak up the Fibires of the solid Parts, hinder Digestion, injure the Stomach, cause Wind and Crudities, provoke Coughing, hurt the Breast, congulate the Liquors, oppress the Spirits, and produce many other ill Effects.

As for myself, I think the Use of Ice may sometimes be proper in some Countries, and for certain Constitutions, provided they have Prudence and Moderation in the Use of it. But in general, I do condemn it as pernicious in our temperate Climate; and the Reason is, because it usually produces more ill than good Effects. Besides which, if what *Hippocrates* says in his One and Fiftieth Aphorism of the Second Section be true; that 'tis dangerous to heat, cool, or make a Commotion all on a sudden in the Body, let it be done which Way it will, because every Thing that is excessive, is an Enemy to Nature, why should any one run the Hazard in the Heat of Summer, of liberally drinking these Waters which are excessive cold, and throw the Body all on a sudden, into a quite different State than it was in before. Thus indeed we daily find Distempers arise, which thro' their extream Malignity, often prove mortal: But People for all this, will not take warning; and most Men had rather run the Hazard of their Lives or Health, than be depriv'd of the Pleasure of drinking out of Ice. Again, if they were content to drink their Liquor when pretty cool, the bad Accidents we have spoken of, would not be so common; but besides that they make their Liquors as cold as they can, by putting them in Ice a long Time; they do also put some of it into the same Liquors, that so if it be possible it may acquire a more considerable Degree of Coolness, and swallow up both together: The *Italians* and *Spaniards* do also the same Thing, and tho' the Heat of their Country, which is much greater than ours, does allow them to make Use of those Sorts of Drinks more than we; they do however many Times pay for this Sort of Pleasure, with the Loss of their Lives, which in my Opinion, is to buy Repentance too dear. We have an Example hereof in *Gonzagues*, Duke of *Mantua*, who according to *Bryeurinus, Lib.* 16. *de re Cib. c.* 9. died with drinking out of Ice.

Some

Some Authors pretend, that the Use of Ice is very wholsome; and *Pisanellus*, amongst others, endeavours to prove the Necessity of it; because 'tis said, that before the Use of Ice was introduced into *Sicily*, as the Natives liv'd in a very hot Air, they were every Year liable to malignant Fevers, that these Fevers ceas'd upon the Use of Ice being introduced amongst them; after which, according to an exact Account that was taken, there died a Thousand People less every Year than before, in the Town of *Messina*; and this gave an Occasion even to the common People, to lay up every Year that Store of Ice, that they might be kept free from those Diseases they were subject to before, as much as they did Bread and Wine.

We agree with *Pisanellus*, that the Use of Ice may be wholsome in hot Countries, because the Air being very much heated with the Sun Beams, the Body requires a Liquor that can stop the violent Motions of the Humours, and make them a little of a thicker Consistence: But it does not from thence follow, that the Use of Ice is equally proper every where. On the contrary, I am of Opinion, it may in our Climate be the Cause of those malignant Fevers, it keeps the *Sicilians* free from; and the Reason is, because our Humours having not so rapid and tumultuous Motions, as those of the *Sicilians*, the Ice does so operate upon them, so as that they are much more easily congealed. Moreover, as we live in a more temperate Air, we require no other than moderate Foods, which keep our Liquors in their just Fluidity; for if they become either too gross, or too thin, they may cause different Diseases.

Spring Waters are usually clear, pure and clean; and the Reason is, because that having been filtrated thro' the Earth, they are cleans'd and freed from the gross Matters that might be contained therein, and hinder their Limphidity. These Waters have different Virtues, according to the different Alterations they undergo in the Earths they pass thro': In short, those which we commonly use, have all the Qualities of wholsome Water; others running between very cold Stones, are raw, and have some Parts in them, that make them of a condensing Nature, apt to cause Stagnations and Obstructions;

to breed the Stone, Scurvy, Cattarhs, and several other the like Diseases.

It is well known, that there is Spring-Water in divers Places, which tho' it be clear, will yet petrify those things that lie for some time in it; as Wood, Fruits, and Parts of Animals. I believe that comes to pass, in that these Waters contain a very coagulating Acidity in them, which being united to the earthy and stony Parts, that it had dissolved by the Way, these two Bodies nicely stop up the *Pores*, of what is thrown into the Water, and make it as close and hard as a Stone. *Ovid*, in the fifth Book of his *Metamorphosis*, makes *Pythagoras* speak of this *Phænomenon*: Thus,

Flumen habent Cicones, quod potum saxea reddit
Viscera.

Besides Spring-Water that petrifies other Things that are thrown into it, there are those also, which without the Help of any other Matter, petrify of themselves: You may see in the Grotto of *Arse in Burgundy*, some Waters that turn into Stone, as soon as they fall upon the Stones where they stand still. A certain Author relates, that there is near *Clermont* in the Province of *Auvergne* in *France*, a little Brook runs out of a Rock, whose Water in a Day and a Night, is turned into Stone: This Water kills those that drink of it, and if you receive it into a Vessel, it assumes the Form thereof in petrifying: Moreover, they say, that in some Parts of *Peru*, they build their Houses with a Water of this Kind, after 'tis petrified in Molds prepared for that Purpose. It is strange that all these Waters, while they run, are very clear and limpid; but as soon as they stand still, they become hard and darkish.

If I may be allow'd the Liberty to guess at the Reason of it, there is in these Waters a very considerable Quantity of those coagulated acids, united with the earthy and stony Parts before-mention'd: Now those Acids being dragg'd along by the Motion of the liquid Parts, that continually run, they could not get any Ascendency over the Water, because the progressive Motion of the Torrent opposes the same: But as soon as the Water comes to stand still; these same Acids operating

then

then upon each Part thereof, closely stop up the Pores, and withstand the free Introduction of subtil Matter, of that of the second Element, and of Air; from whence it follows, that the slippery and flexible Parts of the Water being no longer agitated, by a more subtil Matter, by reason of their too strict Union with the gross Parts, they must condense and at last become dark, because the Rays of Light can no longer pass there in a direct Line as before.

It is said, that the Waters of a certain River in *Thrace*, will intoxicate People as Wine does, which is prov'd by the following Verse:

Haud aliter titubat, quam si mera vina bibisset.

This Effect may be wrought by some sulphurous, bituminous, and volatile Particles, which those Waters contain, and which flying into the Head, hinder the regular Motion of the Animal Spirits, and agitate them to and fro, with Violence, and without Order.

I should never make an End, should I mention a great Number of strange *Phænomena*'s, which are ascrib'd to the Waters of several Places: *Pliny* assures us, there is nothing in Nature so surprising, as what he observ'd upon this Occasion, and amongst the many Sorts which he and others give us an Account of, on this Subject; there are such extraordinary ones in that Number, that indeed are incredible: And therefore, I shall say no more of them, for fear of being charged with dilating too far upon Things, which perhaps were never in Being. However, I cannot forbear mentioning one which some Persons have related to me; and that is, that there is in *Normandy* a Sort of Water, wherein if you dip Naturals several Times, they shall be cur'd of their Infirmity: I will not assert the Matter of Fact, but those that will, may try the Experiment.

It is impossible for me in this Place, to speak of Mineral Waters, that being too copious a Subject, and requires a particular Subject.

River-Water in my Opinion, is the best and wholsomest of all others, because 'tis in continual Motion, and is heated and corrected by the Sun, which operates upon it, with more Force and Freedom, than upon any other

Water.

Water. Indeed, it is not always so clear as Spring-Water; but if you let it settle, it will purge of itself: Moreover, you are to chuse that River-Water, which is remote from great Cities; for that near such Places, is usually full of the Impurities of such Places: The Waters of the *Seine*, contain a little Salt, which makes them laxative and softning. Country People, when they first come to *Paris*, feel the Effects of it presently, for it usually purges them, after they have drank of it.

I have weighed the Water of the *Seine*, in a fine *Areometer*, invented by *Monsieur Homberg*, of the Royal *Academy* of *Sciences*, and found it as light as any Spring-Water; tho' never so clear and limphid.

Water in *Latin*, is *Aqua*, *quasi à quâ vivimus*; for without it we could not live; or else, *quasi à quâ sunt omnia*; because it makes up Part of the Composition of all Bodies. Some Philosophers, such as *Thales* and *Vanhelmont*, have pretended, that all Mixtures have their Nourishment, and Growth, from nothing else but Water: But this Opinion is not altogether likely. *Scaliger* rejects the Etymologies we have given of the Word *Aqua*; and *Isidorus*, *Liv.* 20, *orig. c.* 3. will have it to be, *ex eo quod superficiem habeat æqualem*, because it has an even and smooth Surface.

CHAP. II.

Of Wine.

THERE are several Sorts of Wines, which differ in Colour, Taste, Smell, and Consistence; as they do also according to the Grapes they are made of, the different Climate, either where the Grapes grow, according as the Grapes are more or less ripen'd by the Sun, and lastly, according to the different Fermentations, the new Wine undergoes. The Wines most us'd, are the White, the Pale, and Red: You are to chuse that which is fine, transparent,

transparent, of a good Colour, not too new, of a pleasant and pungent Taste, and agreeable Smell. The School of *Salernum* gives us the Marks of good Wine in several Places, as in this Verse.

Vina probantur odore, sapore, nitore, colore.

Again,

Si bona vina cupis, quinque hæc laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frisca.

Lastly, take these Lines:

Vinum sit clarum, antiquum, subtile, maturum,
Ac bene dilutum, saliens, moderamine sumptum.

Wine moderately drank, fortifies the Stomach, and other Parts of the Body, helps Digestion, increases the Spirits, heats the Imagination, helps the Memory, gives Vigour to the Blood, and works by Urine.

Wine drank to Excess, heats too much, corrupts the Liquors of the Body, intoxicates, and causes many pernicious Diseases; as Fevers, Apoplexies, Palsy, Lethargy, and the like.

If we should make an exact Analysis of Wine, you may quickly extract much Spirit from it, which is nothing else but exalted Oil, united with some volatile Salts: After this, if you proceed with distilling, you will have much Phlegm from it. Next come the acid Spirits, of the essential or volatile Salts of the Wine, dissolv'd in that of the Phlegm. Lastly, you have a little black and stinking Oil which may be separated from the acid Spirits, with brown Paper, for the Spirits; pass away, and the Oil being too thick, remains on the Top. At the Bottom of the Vessel, you have a Mass, consisting of much *Alkali* Salt, and Earth: The *Alkali* Salt, may be drawn off by Lye; It is like salt of *Tartar.*

Wine

Wine, moderately drank, agrees at all Times, with any Age and Conſtitution: In the mean time, it is generally not ſo wholeſome for young Men of a hot and bilious Conſtitution, as for old People, and thoſe that are of a phlegmatic, melancholy, and ſanguine Temper.

REMARKS.

When the Grapes are full ripe, they gather them, and then preſs a ſweet and pleaſant Juice out of them, that hath nothing ſpirituous in it: This Juice we call Muſt, or ſweet Wine; and the *Latin* of it, is *Muſtum, quaſi miſtum, quoniam in illo omnia ſunt confuſa*; becauſe, all its Parts are yet in great Confuſion: But when it ferments, and is become Wine, its groſs Parts have been precipitated to the Bottom and Sides of the Veſſel; and its Spirits being then at full Liberty, make the Liquor pungent, clear, and ſpirituous.

We are alſo farther to obſerve in this Place, that when this Juice has not fermented, you cannot diſtil a Drop of Spirit from it, but only a groſs Oil, whereas when it has fermented, you have an inflammable Spirit, which is nothing but the Oil of the Muſt, which has been broken, attenuated and made volatile, by Fermentation.

From hence we may ſee, that the Principles of Grapes, undergo a conſiderable Alteration, by Fermentation, and that Wines may differ very much, according as theſe Principles may be more or leſs attenuated and broken; of which take this Example, The Wines called by the *French*, *Vins de Liqueur*, are uſually made by putting the Juice of the Grapes over the Fire, after it hath been preſs'd out, in order to make Part of the Humidity to evaporate, after which they tun it, and leave it there to ferment. But you are to conſider, that the Fermentation it then undergoes, is but imperfect, becauſe Part of its Phlegm having been taken away, its Salts are not ſo much extended, as they ought to be, in order to act with ſo much Force upon the oily Parts of this Juice. From whence it follows, that theſe ſame oily Parts, being no more than half rarified, and ſtill embarraſſing

raſſing the Pungency of the Salts, with their groſs Particles, the Wine is become but half ſpirituous, and ſtill retains Part of the ſweet Taſte of the Muſt.

We prepare our *French* Wine, quite after another Manner; we let the Muſt ferment with all its Phlegm, and then the Salts, being ſufficiently extended by the watery Parts; they vigorouſly divide and attenuate the oily Parts, with their ſubtile Points, and reduce them almoſt all into Spirit; which is the Reaſon, that our Wines are pungent, and have almoſt loſt the ſweet Taſte of the Muſt.

It happens alſo very often, that there being too great a Quantity of Phlegm in the Muſt, it does not ferment enough, and the Wine is ſubject to grow thick; the Reaſon is, becauſe the Salts have been too much extended, and weakned by the watery Parts; and conſequently, they could not operate ſo ſtrongly upon the oily Parts of the Muſt, which ſtill remain groſs, conſequently makes the Wine thick.

From all theſe Differences, we may conclude, that there muſt be a Quantity of Phlegm, proportionable to that of other Principles, to make the Fermentation of the Muſt compleat; and as often as there is either too much or too little of it, the Fermentation muſt needs be imperfect.

In order to make White-Wine, you put the Juice of the White Grape, ſeparated from the Husk or Skin of the Grape, into a Fat to ferment: On the contrary, when they make Red Wine, they let the Juice of the Red Grape ferment with the Husk; and for this Reaſon, Red Wine has more Tartar in it, than White Wine: The Wines of hot Countries, do alſo contain more Tartar in them, than thoſe of temperate Climates; the Reaſon is, becauſe the Heat of the Sun being very ſtrong there, draws a great Quantity of Salts up in the Plant.

Muſcadine Wine, is made after this Manner: They let the Grapes ripen, after which they twiſt them upon the Vine, that ſo they may receive no more Nouriſhment, and be as it were a little roaſted, with the Heat of the Sun. Laſtly, they gather and preſs them, and make the Juice to ferment; but becauſe 'tis endu'd, but with a little Phlegm, by reaſon, that the Grapes had loſt much

of it, by the Heat of the Sun, the Fermentation of this Juice, is imperfect, and the Wine becomes but half spirituous, for the same Reasons we have given before.

Wine differs vastly, according to the Places where the Vines grow, and even some particular Territories; which made *Pliny* say *tot vina, quot agri.* We may say, in general Terms, that the best, most spirituous, and well tasted, are those produc'd in hot Countries, because the Grapes there, are more ripen'd, their Principles better digested, and lastly, receive a greater Quantity of Sulphur out of the Earth. On the contrary, those Wines which are made in Countries, where the Sun is weak in its Influence, are not so spirituous, and soon grow sower.

There are some Wines that will keep a long Time, because their Principles are in a just Proportion one to another, and even in a Kind of *Equilibrium*; there are others on the contrary, that soon turn, and are easily corrupted; there are two Sorts of Causes that may produce this Effect; I mean external, and internal.

The external Causes, are either the excessive Heats, which cause the Spirits of the Wine to evaporate, or too great cold, which oppresses and bears down the Spirits of the Wine to that Degree, that the Tartar coming afterwards, to extend and distribute itself, the more easily into all the Liquor, soon sowers it. Thunder, and whatever else may cause an extraordinary Motion in the Air, is also capable of effecting a considerable Change, in the Nature of Wine. In short, the Air being much mov'd, not only gives the Spirits of Wine a greater Facility to separate themselves from the Liquor, by the Motion it communicated to them, but it also tumbles, and so vigorously agitates this same Liquor, that the Tartar which had been precipitated to the Bottom and Sides of the Tun, mixes afresh with the Wine, and so fixes, and binds up the rest of its Spirits. They endeavour to prevent these Accidents, by putting the Wine into Vaults, where it is not so much exposed to the Injuries of the Air, as it was throughout before, but these Precautions have sometimes no Success.

As for the internal Causes which make a considerable Change in the Wine, I shall mention some of them here, which

which we know can be well enough remedied; but it were to be wiſh'd, in purſuing the Methods for doing this, and bringing Wines, as I may ſay, to Health again, they do not take it away from thoſe that drink it, by thoſe pernicious Drugs they mix therewith.

Wine, ſome time after Fermentation, continues foul; becauſe the ſeparating of their tartarous Parts, has not been completed: It alſo happens very often, that when Wines have not been purified enough at firſt, that they will afterwards undergo a new Fermentation, cauſed by the ſame Spirits, which ſtruggle to diſengage themſelves from the groſs Tartar that doth detain them: But in theſe Fermentations Wine becomes ſometimes thick, ſometimes eager, and at other times they alſo loſe either their agreeable Smell, Colour, or Strength.

Of all the Ingredients uſed to recover them, there are ſome which do very little, if at all, affect Health, ſuch as Water-glue, the Whites of Eggs, whole and ſound Grapes, Paper, Lees, Tartar, Honey, boil'd Wine, Sugar, Marble and Alabaſter pulveriz'd: But there are others that I do not care to mention, which are very pernicious; and therefore we are not to think it ſtrange, that there are ſome Wines that very often incommode us. Hear what *Pliny* ſays upon this Subject:

Tot veneficiis placere cogitur, & miramur noxium eſſe vinum.

The good Effects produc'd by Wine moderately drank, proceed chiefly from its ſpirituous Principles, which help to digeſt Foods in the Stomach, by imparting a ſweet and moderate Heat to that Part, by attenuating the Aliments it meets with there, and ſerving them inſtead of a Vehicle; theſe ſame Spirits being convey'd into the Maſs of Blood, receive and impart a greater Force and Activity to it; and being come to the Brain, they make way for fine Thoughts, help the Memory, augment the animal Spirits, and thereby help the Brain to diſcharge its Functions with the greater Freedom. Laſtly, theſe Spirits being diſtributed into all the Parts, make them more ſtrong and vigorous.

As there are a great many different Kinds of Wine, every one of them doth produce certain peculiar Effects, according to the different Diſpoſition of its Parts: For

Example, white Wine paſſes ſooner through, and more eaſily gets up into the Head; not that it has more Spirits than Claret, or pale Wine; but becauſe that having leſs Tartar than they, its Spirits are ſet more at Liberty, and can more eaſily raiſe themſelves.

Claret, of all other, is generally the beſt Wine, for all Conſtitutions; and the Reaſon is, becauſe it contains a ſufficient Quantity of tartarous Parts, that make it leſs heady, and more ſtomachical than white Wine. As for Pale-wine, it is a middling Sort between the Red and White; the ſame is made of Grapes of the ſame Colour, or elſe by mixing White-wine with a little Red.

That which the *French* call *Vins de liqueur*, or ſophiſticated Wine, is not uſed ſo commonly at Meals, nor in ſuch great Quantity as thoſe before-mentioned: However, if it be drank moderately in the Morning, or after Meals, it may be wholeſome. It fortifies the Stomach pretty much, becauſe that being naturally glutinous, it continues long in that Part, in order to produce this good Effect.

Galen will not allow Children to drink Wine, till they are eighteen Years of Age, and there is Reaſon for it; for this Liquor cauſes exceſſive Fermentations in their Humours, which cannot be effected, but that the ſolid Parts which are ſtill weak in Children, muſt undergo ſome Alteration: We may alſo ſay, that theſe Fermentations do in ſome Meaſure deſtroy the firſt Foundations of Life, and not only ſhorten Peoples Days, but oftentimes make them old before their Time, and bring on many Infirmities: *Galen*, however, approves of old Mens drinking of Wine, provided they take it moderately, becauſe they ſtand in Need of ſome Liquor to ſtrengthen them.

If Wine moderately taken, produces many good Effects, as already noted, it alſo produces many bad ones, when uſed to Exceſs. In ſhort, its volatile and exalted Principles aſcending plentifully into the Brain, and flying up and down furiouſly, and without any Order, diſorders all the Oeconomy of that Part; and hence it is, that drunken People are furious, ſee double, and are in a Degree of Madneſs, becauſe of the irregular Motion of the animal Spirits: They continue in this Condition till the volatile Principles of the Wine is diſſipated through

the Pores of the Cranium, or consum'd by some pituitous Humour they meet with in the Brain, or that has got thither by the Help of the Spirits even of the Wine: Now it is, that Sleep comes on, which continues more or less, according as the Spirits have been embarrass'd or detain'd by an Humour that is more or less heavy and viscous: An Example of which, we have in that call'd *Vin de Liqueur*, or a sweetish Wine that is sophisticated; and several other Liquors we shall speak of by and by, which containing much viscous and gross Matter in them, cause People to be longer, and more dangerously drunk, than common Wines do.

Drunkenness does not proceed only from the immoderate Use of spirituous Liquors, but there are several solid Things that do also cause it, or at least produce something in us, that is like enough unto Drunkenness.

It is observ'd, that Bread made of Tare causes Pains in the Head, Giddiness, Sleepiness, Drunkenness, and sometimes Ravings.

There grows a Plant in the *Indies*, commonly call'd *Datura*; but by the *Spaniards*, *Dutroa*, by the *Arabs*, *Burlatoria*; and lastly, *Marona*, by the *Turks* and *Persians*. This Plant is a Kind of *Stramonium*: Its Leaves are like those of the common *Stramonium*, but more indented, and of an unpleasant Smell. Its Seed produces surprizing Effects; for if you swallow half a Dram of them, it will not only make you drunk, but also mad for a Time, during which you either laugh, cry, or dance; and if a large Dose of this Seed should be taken, it is poisonous.

It is said, that in those Places where it plentifully grows, loose Women give it their Husbands, in order to make them for some Hours delirious, during which they can do what they please without Danger; for when this Seed is taken by the Man, he neither understands nor remembers any Thing; neither does he come to himself, till the Strength of this pernicious Drug is wasted, at least unless he dip his Feet in cold Water.

Father *du Tertre*, in his *Natural History of the Antilis*, mentions a certain Fish, which, if it be eaten, will make People drunk, as Wine does.

Mundy

Mundy, a *London* Phyſician, tells us an extraordinary Story of ſome Seamen, who having found, in an Iſland of the *Indian* Ocean, ſome Plumbs of a curious Colour, and excellent Taſte, greedily eat of them; but they paid dearly for it, for they preſently fell into a Kind of raving, ſo as that ſome of them did nothing but rail, others cry, while others danced.

There grows certain Drugs in the *Eaſt*, with which they make themſelves merry and drunk, and fall into a pleaſant Fit of raving for ſome Time; They are ſo accuſtom'd to the Uſe of theſe Drugs by a long Habit, that they fancy their Lives muſt be comfortleſs and unhappy without them. The *Indians* and *Perſians* have their *Bangue*; the *Egyptians* their *Boſa*, and the *Turks* their *Opium*.

Bangue in *Arabick Axis*, and *Turkiſh Aſareth*, is an *Indian* Plant almoſt like unto Hemp; but its Seed is ſmaller, and not ſo white: They pound the Seed and Leaves of this Plant, and with Muſk and Spices make a Sort of Comfits of it, which the *Perſians* and *Indians* make Uſe of to provoke Venery, and create an Appetite: When they would ſleep eaſily, forget their Cares, and ſilence their Pains, they mix ſome *Arecca* with this Comfit, the ſame being not yet ripe, and alſo a little *Opium*. This Compoſition is much valued in all the Parts of *Aſia*.

The *Boſa*, ſo much eſteem'd by the *Arabs* and *Egyptians*, is a Compoſition made of the Leaves and Seed of *Bangue*, pounded and mix'd with the Flower of Tare; labouring People, and thoſe who are to be expos'd to ſome Danger, have Recourſe to this Compoſition, becauſe it makes them forget their Fatigue, takes away the Senſe of Pain, and will not allow them to ſtick at Danger. Thoſe that take it are ſtill and quiet for the Space of an Hour; then they grow ſad, and as it were Naturals, and at length fall aſleep: But we are to obſerve, that all the Time they are aſleep, they do nothing but dream of ſtrange Things, and have very agreeable Illuſions.

The People of *Madagaſcar* dry the Leaves of *Bangue*, and ſmoak them as we do Tobacco: *Bangue* taken in this Manner works a Kind of Delirium in them, wherewith they are much pleaſed. There are ſeveral other narcotick Plants that produce the ſame Effect, if inwardly

taken: They are ſo uſed by ſome People, who are really made drunk with them.

Opium, call'd *Afron* by the *Arabs* and *Indians*, is a gummy Tear, or Drop, that comes from the Tops of the *Egyptian* and *Grecian* Poppy; but we meet with none of this Sort in *Europe*, becauſe the *Turks* keep it for themſelves, but they ſend us *Meconium* inſtead of it, which is a Juice extracted from the Tops and Leaves of Poppy, and hath nothing near the Virtue of *Opium*.

Every Body knows the narcotick Nature of this Drug, which if taken in too large a Quantity, oftentimes kills the Party; however, the *Turks* are ſo uſed to it, that they can every Day take half a Dram, nay a Dram of it without any Inconveniency; whereas the *Europeans*, who are not accuſtom'd to it, can ſcarce bear above one or two Grains. *J. Fragoſus* tells us of a certain *Indian*, who one Day took above an Ounce of *Opium*; and that though he ſeem'd to be lumpiſh, and more heavy headed than ordinary, yet he follow'd his Buſineſs all the Day, and that very freely.

The *Turks* eſteem *Opium* very much, becauſe it removes their Troubles and Inquietudes, makes them undaunted in War, and quiet and free from Diſturbances of Mind in Time of Peace; however, we are to obſerve, that thoſe who daily take *Opium*, will at length become dull, ſtupid, and weak; and that thoſe who diſcontinue the Uſe of it, after their having been much accuſtom'd thereto, fall into an incurable Languiſhing, that terminates in Death; and this ſhews us plainly, that we ought to ſhun the making ourſelves to be Slaves to certain Habits, that let us turn ourſelves which Way we will, they'll be always pernicious to us.

There are ſeveral other Drugs made uſe of in different Countries, rather for Pleaſure and Diverſion, than Food, ſome of which we ſhall inſtance in this Place.

The *Betra* or *Betela* is an *Eaſt-India* Plant, growing like Ivy, with long and creeping Branches, that twiſt themſelves about any Thing that is near them. The Leaves are much like thoſe of the Orange-tree, yet they are longer and narrower towards the Ends, and ſtreak'd with Veins that are of a bitter Taſte: The Fruit is like a Lizard's Tail, having a ſweet and aromatick Taſte; but

but the Leaves of this Plant are that which they like beſt. The *Indians*, both Men and Women, carry ſome of them about them conſtantly, and perpetually are chewing them; but as they taſte bitteriſh in the Mouth, they mix them with other Drugs, as with Arecca, Cardamum, Cloves, or Oyſter-ſhells only calcin'd: They chew this Compoſition, and the firſt Juice they ſpit out is as red as Blood. It ſweetens the Breath, ſtrengthens the Gums, fortifies the Stomach, and rarifies the Phlegm in the Brain.

The *Arecca* is a Kind of a tall and ſtrait Palm-tree, that grows in divers Parts of the *Indies*. Its Fruit is oval, of the Bigneſs of a Nut, cover'd with a green Shell at firſt, but afterwards grows very yellow as it ripens: When the Shell is taken off, the Fruit appears ſometime half-round, at other Times pyramidical, and as big as a Filbert, which being broken, is like a broken Nutmeg. You are to make Choice of this Fruit when 'tis half ripe, for then it hath a more narcotic aud ſoporiferous Virtue; whereas, when 'tis full ripe, it is inſipid, and not near ſo ſtrong. The People that live where this Fruit grows, dry it in the Sun, reduce it to Powder, and afterwards mix it with Betra, calcin'd Oyſter-ſhells, *Lycium*, Camphire, Aloes, and a little Amber. They value this Compoſition ſo much, that it may be had every where; and there is no Body amongſt them, let his Circumſtances be what it will, but he hath ſome of it in his Mouth: It blackens their Teeth, or makes them red, but they had rather they ſhould be ſo; and they have that in common with ſeveral other Nations, who blacken them on Purpoſe, and ſay that the Teeth of the *Europeans* are like thoſe of Dogs or Monkies.

J. Fragoſus, already mention'd by us, ſays that the Inhabitants of *Peru* daily eat Leaves like thoſe of Myrtle, that grow upon a little Shrub in *America* call'd *Coca*: Theſe Leaves appeaſe Hunger, eaſe Pains, and ſtrengthen the Body.

Tobacco is as much uſed by the *Europeans*, as the *Arecca* and *Betra* is by the *Indians*: The Antients knew nothing of this Plant. It has ſeveral *Latin* Names, as *Tabacum*, *Petum*, and *Nicotiana*.

Tabacum, becauſe it grew plentifully in an *American* Iſland, called *Tabago*.

Petum à πετάω, *extendo*, becauſe the Leaves of *Tobacco* ſpread very much.

Nicotiana, from the Name of M. *Nicot*, the *French* Ambaſſador in *Portugal*, who brought the Seed of it from thence, which a *Flemming* had preſented him with.

There are three Sorts of *Tobacco*, which we ſhall not deſcribe here, becauſe that is done at large in ſeveral Authors, to which we refer the Reader. It is enough to know, that all of them purge violently enough upwards and downwards; and being taken inwardly, are good againſt Apoplexies, Lethargies, and ſeveral other Diſtempers; but *Tobacco* is more uſed for Pleaſure than for Health.

Nature hath never produced any Thing that in ſo ſhort a Time became ſo univerſally uſed as *Tobacco*; for as ſoon as this Plant came to be known in *Europe*, it was taken almoſt every where: Indeed, let it be taken which Way you will, whether ſnuff'd, ſmoak'd, or chew'd, it is very attractive; it tickles the Nerves agreeably enough; it ſatisfies the Hunger of many People, and refreſhes them, and therefore labouring People will with a Pipe or two of *Tobacco* work a long Time without being weary, or wanting any Thing. Laſtly, thoſe who are uſed to *Tobacco* are ſo taken with it, that they can hardly leave it.

When People firſt ſmoak *Tobacco*, they generally find much Diſorder in their Heads, and Nerves; I mean their Heads ach and ſwim, and many Times they are downright drunk; but when they have ſmoak'd for ſome Time, theſe Accidents to which they are ſubject, ceaſe: In the mean time, I muſt ſay the Uſe of *Tobacco* is no indifferent Thing. We know by Experience, it weakens the Memory, attacks the Nerves, and heats much. I believe it may produce many Diſtempers, or at leaſt that it does not a little contribute to give the moſt cruel and dangerous Symptoms that may be: You'll know this Matter much more exactly, if you do but read the learned *Theſis* of Monſieur *Fagon*, firſt Phyſician to the King, upon the Subject of *Tobacco*, wherein he proves, by ſolid and convincing Reaſons, that 'tis pernicious, as 'tis commonly uſed.

CHAP.

CHAP. III.

Of VINEGAR.

THERE are two Sorts of Vinegar, *viz.* the red and white; the firſt is made of Claret and the other of White-wine: They alſo call White-wine Vinegar diſtill'd Vinegar: Vinegar may alſo be called after various Names, according to the different Sorts of Plants that are infuſed into it, as Roſe and Elder, Pink and Tarragon Vinegars, with many others. Chuſe that in general which has a pungent, agreeable and ſour Taſte, that has been made of good Wine, full of Spirits, and a deal of Tartar.

Vinegar is aſtringent and cooling, provided it be moderately uſed. It creates an Appetite, helps Digeſtion, allays the Heat of Choler, and is good againſt a bad Air. It ſometimes ſtops the Hiccock and Vomiting, and is proper for the Quinzy and Bleeding.

Vinegar taken in too great a Quantity, doth very much prick the Stomach and Entrails, and incommodes the Nerves: It is alſo bad for meagre and thin People, for thoſe that have weak Lungs, that cough much, breathe with Difficulty, and are ſubject to Fits of the Mother.

Vinegar contains a great Quantity of Acids, half volatiliz'd by the exalted Sulphurs, a little Oil and Earth, and a conſiderable Quantity of Phlegm.

Vinegar agrees at all Times with young bilious People; but old Folks, and ſuch as are of a melancholy Conſtitution ought to abſtain from it, or uſe it very moderately.

REMARKS.

Vinegar, is not ufed among Drinkables, but chiefly in Sauces, to give your Victuals a more agreeable and better Tafte. We have however fpoken of it in this Place; becaufe that in it you have the laft State of Wine, and as I may fay, the End of the Life of this Liquor; 'tis upon this Account, that many Authors have given Vinegar different Names in *Latin*. Some naming in *Vinum corruptum, & mortuum*. *Pliny* calls it *Vini vitium:* Others, *Vinum nequam, Vinum culpatum, Vini cadaver*.

Vinegar is an acid Liquor, well known; we may fay, it is Verjuice reviv'd. In fhort, we have already fhewed, when we fpoke of the various State the Grape undergoes, before it comes to full Ripenefs, that Verjuice is not eager, but becaufe its Acids prevail over the other Principles, and that afterwards it turns fweet, upon the Account that its Acids are embarrafs'd with the oily and ropy Parts, which get the Afcendancy, as the Fruits ripen. But 'tis plain, the Acids of the Grapes, which had loft Part of their Strength, by being united with the oily Principles, recover the fame again in Vinegar, as they had in Verjuice; as we have endeavour'd to prove before.

Vinegar, is made by a fecond Fermentation of Wine; the Sulphurous Spirits in the firft, as we have obferv'd in fpeaking of Wine, furmounting the grofs Matters that embarrafs'd them, precipitate the Lees and Tartar of the Wine into the Bottom, and the Sides of the Tun. The Liquor continues in this Condition, till the Spirits of the Wines are ftrong enough, and fufficient continually to repel the tartarous Parts, and to hinder them to mix with the Liquor, and get the Afcendancy over them: But as foon as a Part of the Spirits is evaporated, the Tartar not meeting with fo much Refiftance as before, is diffolved into the Wine, and in its Turn, obtaining the Afcendancy over the other Principles, fwallows up the Spirits, and is united to it; and then it is, that the Wine turns foure.

We

We have said, that the uniting of the Tartar and Wine together, makes it sharp, because the Tartar contains many Acids, besides which we can see nothing else in Wine, that can cause this Souerness in it: For the confirming of which, take this Experiment.

When you have a Tun full of Wine, to whose Sides stick much Tartar; let the Wine grow soure, in this same Vessel; and you may see, that after the Wine is turn'd soure, the Tartar, which before stuck to the Sides of the Tun, will be there no longer, but dissolv'd into the Liquor.

In order to make Vinegar quickly, they put Wine into a hot Place, and the Heat upon this Occasion, causing a small Fermentation in the Wine, does thereby dissipate some of its Spirits, and so makes Way for the Tartar, the more easily, to diffuse itself in the Liquor. If there was not Tartar enough in the Vessel, you have no more to do, than to pour some Lees into it, which is right Tartar. Moreover, they make Vinegar, by exposing some Wine in a Vessel to the Air, without putting any Tartar to it; and the Reason is, because there are always tartarous Parts that swim, rarify and diffuse themselves in the Wine; but this Vinegar, is neither so strong, nor will it keep so long as the other.

Vinegar-Makers, that they may the sooner make the Wine soure, and the Vinegar stronger, use Brasil Powder.

There is another Thing to be observ'd, concerning Wine that grows soure, that it loses none of its Quantity: But on the contrary, seems rather to be multiplied; and the Reason, is, because the dissipating of the Spirit of the Wine upon this Occasion, is not felt, and that the Tartar is much rarified therein, and thereby does a little increase the Quantity of the Liquor.

The best and strongest Vinegar, is insensibly dissipated, and at last becomes insipid, for the acid Part of the Vinegar is join'd to, and united with the sulphurous and exalted Principles, that agitate the same continually, and in some Time, carry it away, along with them.

They extract from Verjuice an Acid or soure Liquor, which has the same Use and Virtues as Vinegar; so that the one many times serves instead of the other.

They may, moreover, make foure Liquors like Vinegar, with Perry, Cyder, Beer, Mead, and ſeveral other fermented Juices. But we know by Experience, that that made of Wine, is to be preferr'd before all the reſt.

Vinegar is aſtringent, cooling, and good for the Quinzy, and to ſtop Bleeding: Becauſe, it fixes and ſtops the violent Motions of the Humours, by thickning them a little. It creates an Appetite, by lightly pricking the Fibres of the Stomach; and helps Digeſtion, by ſeparating and attenuating the Foods, with its acid Pungency.

Vinegar taken in two great a Quantity, produces quite contrary Effects. In the firſt Place, it weakens the Stomach, by too much irritating of it: Secondly, it much incommodes the Nerves, by this ſame Irritation, which many Times cauſes convulſive Motions; and therefore, Vinegar is forbid to be us'd, by thoſe that are troubled with Fits of the Mother. Laſtly, it makes People lean, becauſe its Acids, mixing themſelves in a large Quantity, with the Balſamic Parts of the Maſs of Blood, rarifies and divides them ſo far, that they become afterwards, incapable of ſticking to the ſolid Parts, and nouriſhing them.

Perhaps it may be objected in this Place, that we do without any Foundation, attribute to the Acids of Vinegar, taken in a great Quantity, the Power of rarifying, and attenuating the balſamic Parts of the Blood; becauſe I ſaid a little before, that theſe Acids thicken and coagulate the Humours; from whence it ſeems rather to follow, that the more abundant theſe Acids are, the more perfect will be the thickning, and Coagulation of the Liquors.

But it muſt be obſerv'd, that Acids, according to their different Quantity, produce either a Coagulation, or Diſſolution. The firſt they do, when there is but a ſmall Quantity of them, becauſe they are eaſily coop'd up, and detain'd by the ropy Part of the Body, wherewith they are embarraſs'd: But where they are in great Plenty, they divide and attenuate the ſame Body every Way, aud ſurmount the Oppoſition, made by its ropy and embarraſſing Part, and then a real Diſſolution is effected; and therefore, we are not to think, that the Diſſolution and Coagulation mention'd, are oppoſite Things, ſince the latter is nothing elſe but the Beginning of the other, or rather an imperfect Diſſolution.

They

They mix Vinegar, with fifteen or ſixteen Times as much Water, with which they make a Liquor called *Oxycrat* : The ſame is uſed in Fermentations, Gargariſins and Gliſters.

Vinegar, is us'd in the preſerving of many Things, ſuch as Leaves, Flowers, and it operates upon this Occaſion, by ſtopping up the Pores of the Body, to which it is apply'd, with its ſharp Points, and hindering the Air to enter ſo freely into it, which excites a Fermentation, that in a ſhort Space of Time, does corrupt it.

Vinegar in *Latin*, is call'd *Acetum*, *quaſi acutum*, or *Acidum* ; becauſe 'tis pungent and ſharp.

CHAP IV.

Of CYDER.

THERE may be as many Sorts of Cyders made, as there are different Sorts of Apples : That which is made of the Apples, that are commonly eaten, and that are ſweet and pleaſing to the Taſte, will not keep long, and ſo decays ; and therefore they make Choice of ſuch Apples, as grow in *Normandy*, in the Fields and Gardens, for to make Cyder that will keep. Theſe Apples are of a curious Colour, but they have a harſh, bitter, and ſtiptick Taſte, which makes the Cyder pungent, ſtrong, and to keep long. Your Cyder ought to be fine, of a curious Gold Colour, having a pleaſant Smell, and a pungent and ſweet Taſte.

Cyder is pectoral, fortifies the Heart, and Stomach ; moiſtens, and quenches Thirſt, and is look'd upon to be good for ſcorbutick and melancholy Perſons, and ſeveral others.

When 'tis drank to Exceſs, it makes you more and longer drunk than Wine ; and this Drunkenneſs

is

is more dangerous, and attended with more pernicious Consequences, than that with Wine.

If we should make an exact Analysis of Cyder; you will at first draw a sulphurous Spirit from it, and then Phlegm; after which you may, by the Help of a great Fire, extract a little thick Oil from it, and a Spirit which is nothing but essential Salt, dissolv'd in the Phlegm. Lastly, what remains will yield a little fixed Salt by Calcination, Lotion, Filtration, and Evaporation.

Cyder agrees at all Times, with any Age and Constitution, provided it be moderately us'd.

Remarks.

Cyder is the Juice of Apples made spirituous, by Fermentation; they gather the Apples in Autumn, because they are then ripe enough: Then they grind them in a Mill, and pressing the Juice out of them, they leave the same to ferment in Hogsheads.

The Fermentation that happens to the Juice of Apples, is like that of Must; the Essential Salt of the Juice of Apples, as well as that of Must, dissolves, attenuates, and rarifies the oily Parts, that withstand its Motion, and makes them spirituous. It causes a Kind of swelling then in the Liquor, which proceeds from the Operation of the essential Salts, upon the oily Parts, and the Resistance made by the same oily Parts: This Swelling ceases, when the oily Parts have been wholly attenuated, and that the tartarous and gross Parts, have been precipitated into the Bottom of the Vessels.

When the Juice of Apples, has not been well purified, it soon corrupts; and the Reason is, because the Dregs which remain mix'd with the Liquor, are small Pieces of the Apples, which are as subject to rot, as the Apples themselves, and gives the Cyder an unpleasant rotten Taste. There are many Ways us'd to purify the same, and hinder it to corrupt: Some use Water-glue dissolv'd in Wine, and when they are afraid the Cyder grows soure, they put Mustard into it. Others draw off that which is clear, into earthen or glass Bottles well corked, and

and thereby ſeparate it from the Dregs, or groſs Matters that are in the Cask, which by Reaſon of the large Quantity of them, do not a little help to ſpoil it, as aforeſaid.

We have already ſaid, that the beſt Apples for Cyder, are thoſe which have a harſh and bitter Taſte; and the Reaſon is, becauſe they contain a great deal of eſſential Salt, that is proper to divide the oily Parts, from the Matter now ſpoken of. Moreover, theſe Apples ſupply the Cyder, with a ſufficient Quantity of tartarous Parts, to hinder the Spirits to evaporate; and hence it is, that this Cyder is ſtronger and more pungent, and will keep the longer: On the contrary, that made of common Apples is ſweet, and quickly dies; becauſe there is not eſſential Salt enough in theſe Apples, for exciting a compleat Fermentation in the Juice, nor tartarous Parts neither, to prevent the Evaporation of the Spirit.

Cyder is good and wholeſome Liquor enough, provided it be us'd with Moderation; and it may be ſaid, that in general it is better for Health, than Wine, becauſe its Spirits are not ſo impetuous, nor ſo much agitated, as thoſe of Wine; and are beſides detain'd and moderated by a great Quantity of viſcous Phlegm, which ſtill contributes to make this Liquor moiſtning and cooling. We know by Experience, that moſt of thoſe who drink nothing but this Liquor, are ſtronger, hailer, and look better than thoſe that drink Wine; of which my Lord *Bacon*, gives us a notable Example; he mentions Eight old People, ſome of which were near a Hundred Years old, and others were an Hundred and upwards. Theſe old People, ſays he, had drank nothing elſe but Cyder, all their Life-Time, and were ſo ſtrong at this Age, that they danc'd and hopp'd about, like young Men.

Cyder drank to Exceſs, doth not intoxicate ſo ſoon as Wine, but the Drunkenneſs caus'd by it, laſts longer, becauſe its Spirit conveys along with it into the Brain, a great many heavy viſcous Particles, which hinder the ſudden Diſſipation thereof: Theſe Viſcoſities diſperſing themſelves afterwards into all the Subſtance of the Brain, ſtop the Channels of the Nerves, and oppreſs and bear down the Animal Spirits, in ſuch a Manner, that they require a good deal of Time, to bring them to themſelves again, and to drive away that which detain'd

tain'd them in a Kind of Repose, and Unactivity: And hence it is, that Men become so sleepy, upon a Drunken-bout.

They also let the gross Substance of the Apples, ferment in Water, of which they make a moistning and cooling Liquor, commonly call'd, small Cyder. It will not make People drunk, and is not so strong and pungent, as Cyder; and hence it is, that many Women in *Normandy* make it their common Drink.

They make of the Juice of Pears, that has been extracted and fermented, a Kind of Cyder of vinous Liquor, call'd Perry; which in Colour and Taste, is like white Wine: bitterish and harsh Pears, are best for this Purpose. As the same Things happen in the Fermentation of it, which does in that of the Juice of Apples, and that Perry has very near the same Virtues as Cyder, we shall not write a particular Chapter of it.

A great many other spirituous Liquors, may be made of the fermented Juices of several Fruits; but the greatest Part of these Liquors, never become so spirituous, as Wine and Cyder, and will not keep so long.

They extract a Juice from Quinces, which after it has fermented, becomes vinous. It fortifies the Stomach, works by Urine, is good for the Cholic, spitting of Blood, Dysenteries, and qualifies the Motion of sharp and bilious Humours, which cause Evacuations upwards and downwards: As this Liquor soon grows soure and decays, they mix Honey, Sugar, or some such Thing with it, that it may keep the longer.

Ananas, is a juicy and delicious Fruit, that grows in the *West-Indies*, whose Juice the *Indians* extract, and make excellent Wine of it, which will intoxicate: Women with Child dare not drink of it, because, they say, it will make them miscarry.

The *Ethiopians* do also prepare a sort of Wine, which they call *Sebanscou*, of a certain Fruit that grows amongst them.

Lastly, *Pliny* says, that they made a Liquor in *Egypt*, that was somewhat spirituous, of the Juice of *Sebetes*, which produc'd good Effects, in Persons of a bilious Constitution: the Juice of *Jujubes* prepar'd in the same Manner, has also the same Virtues.

There are ſome Trees in the World, from which they draw Liquors, that are almoſt as ſpirituous and pleaſant, as thoſe we make from Fruits. There grows in the *Indies*, a Kind of a large and ſtrait Palm-tree, called *Coquo*, in whoſe Branches they make Inciſions, and extract a vinous Juice, which the *Indians* call *Sura*, or *Taddi*, and from which they diſtil a good Spirit: They alſo make a Sort of Vinegar with this Juice, by expoſing it to the Sun: Others boil it upon the Fire, to make a ſweet Wine of it, called *Oraca*.

The firſt Juice, being drawn out of the Branches of the Tree, there comes out a ſecond, that is not ſo ſpirituous as the other, which they ſuffer to evaporate, in order to make a Kind of Sugar of it, which they call *Jagra*.

The Fruit of this Tree ſupplies them alſo with a ſweet and well taſted Liquor, that is very cooling and moiſtning.

The Birch-tree, yields a Sap, which being drank, is of an opening Nature. *Vanhelmont* values it much, for its Virtues in curing the Stone. Several Phyſicians alſo uſe it, for the ſame Diſtemper, for the Strangury, and ſcorbutic Pthiſic.

The Body, Branches, and Root of the Maple, yields a ſweet and pleaſant Sap; this Liquor. Mr. *Ray* ſays, is more abounding in cold and rainy Weather, than in any other, while the Birch, on the contrary, yield more in hot and dry Weather.

The Root of the Nut-tree, does likewiſe yield a Juice, which *Boyle* and *Scoderus* value much: They having obſerv'd it to have produc'd good Effects in the Gout, and ſeveral other Diſtempers.

There are moreover ſeveral other Trees, that ſupplies ſeveral Nations with pleaſant Drinks enough, of which I ſhall ſay nothing here, having been already too large upon this Subject.

C H A P.

CHAP. V.

Of Vinous-Mead.

YOU are to chuſe that which is clear, fine and of a pleaſant Taſte, like that of *Spaniſh* Wine. It muſt be that which has work'd very well, and made with good Virgin Honey.

Mead fortifies the Stomach and Heart, revives the Spirits, helps Reſpiration, keeps off the Inconveniences of a bad Air, and is good for the Wind-Cholic; it opens the Body a little, and is wholeſome for thoſe that cough, and have the Pthiſick.

If you drink a good Quantity of it, it will make you drunk; it is pernicious in burning Fevers, lies heavy upon the Stomach, and inclines People to reach to vomit, when new made.

Mead does not contain as much ſulphurous Spirit as *French* Wine; you may diſtill from this Liquor, beſides a ſulphurous Spirit, a great Quantity of Phlegm, black Oil, and ſharp Spirits, which is nothing elſe, but that of acid Salt, diſſolved in the Phlegm.

Mead agrees at all Times, eſpecially with old People, and with thoſe which are of a phlegmatic and melancholy Conſtitution.

Remarks.

The People, in thoſe cold Countries, where Grapes cannot ſo ripen, as to make good Wine of them, and where, in lieu of that, they have much Honey, as in *Lithuania*, *Poland*, and almoſt all *Muſcovy* over, make a ſpirituous Liquor, of Water and Honey, called Mead. They

They take as much Delight in drinking this Liquor, as we do in Wine; nay, they do not ſtick to prefer it before Wine: It is made thus.

They take Spring or River-Water, and diſſolve Honey therein, as long as an Egg can ſwim upon the Surface of the Liquor; then they put it upon the Fire, and keep skimming of it, from time to time, as long as the Egg can ſwim; after which, they pour it into the Barrels, that are not filled to above two thirds, and ſtopt up only with Paper or Linnen: This done, they expoſe it to the Sun, or heat it with Stoves, for the Space of a Month and upwards; when the Liquor ferments, and becomes vinous. Laſtly, they put it into the Cellar, and drink it.

Some, to make their Mead the more agreeable, put Spices into it, before it begins to ferment: others to give it a different Taſte and Colour, mix with it the Juices of Cherries, Mulberries, Strawberries, Rasberries, or of ſeveral other Fruits.

They boil the Mead, as long as an Egg can ſwim upon the Surface of it; and by this means they know 'tis come to that Conſiſtence, as to be able to keep long; they do not fill the Veſſels above two thirds, when 'tis put to work, that ſo the Liquor in fining itſelf, during the Fermentation, may have Room enough to work; neither do they ſtop the Veſſels with any Thing elſe, than Linnen or Paper, for fear they ſhould burſt, during that Time. Laſtly, they expoſe them to the Sun, or in Stoves, that the Liquor contain'd therein, might the ſooner ferment, and that its Eſſential Salts, might have more Force for the breaking of the oily Parts of the Honey, and making them more ſpirituous.

They uſually chuſe Virgin-Honey to make Mead of, becauſe it is pure, and better taſted than the other Honey.

Mead being made of Honey, which is the moſt eſſential and better Part of Flowers, cannot but be a very wholeſome Drink: It fortifies the Heart and Stomach, and increaſes the Animal Spirits, by its volatile and exalted Parts: It alſo qualifies the ſharp Humours of the Breaſt, by its oily and balſamic Principles. Laſtly, it opens the Body, by dilating the groſs and tartarous Hu-

mours, contain'd in the first Passages, and by pricking a little with its saline Particles, the intestinal Glands, which by this Irritation, do afterwards more abundantly discharge themselves of those serous Humours, that continually filtrate in those Parts.

Mead is pernicious in burning Fevers, because it contains many spirituous Principles, which will but the more increase the violent and impetuous Motion of the Humours. Neither is it good for bilious People, because Honey, of which 'tis made, easily turns into Choler, as we have said, in the Chapter of Honey.

If you drink much Mead, it will make you drunk, for the same Reasons before given about Wine and Cyder being intoxicating. It is also heavy upon the Stomach, and when new made, causes Reachings to Vomit; because, that then it contains some of the Viscosities of the Honey in it, which had not been completely rarified, during the Fermentation of the Liquor; but these Viscosities will be attenuated, or separated from the Liquor.

You make Mead, that is not vinous, by ordering it in the same Manner, as you do the other, saving that you do not make it ferment; you may also infuse or boil some vulnerary Herbs therein, to make it proper for some Disorders in the Breast, for which the other Mead is not so good: The Reason is, because vinous Mead does not contain as many balsamic Particles, that are apt to qualify the sharp Humours of the Breast; because most of its Parts, having been reduc'd into Spirit, are become too subtil to produce this Effect.

On the contrary, Mead which has not undergone Fermentation, hath many oily Principles, that are neither too subtil, nor too gross; and lastly, that continue to be the same in the Mead, as they were in the Honey itself, which is an excellent Aliment, for qualifying and moderating the Operation of the sharp Salts.

We must also observe, that Vinous-Mead, though made of Honey, does not so much open the Body, as common Mead; and the Reason is, that the Parts of the first, being grown more subtil and exalted by the Fermentation undergone, it tarries not so long in the first Passages, as the other, to produce that Effect there: The

People,

People of thoſe Countries, where there is much Honey, waſh the Honey-Combs, and Veſſels wherein it had ſtood, and made a clear and ſweet Liquor of it, which is the uſual Drink of the common People.

They anciently us'd to mix Wine and Honey together, which they called *Oenomeli.* Phyſicians alſo made uſe of a Compoſition of Honey and Verjuice, which they called *Omphacomeli.* They preſcribed it in Fevers, inſtead of Julip.

Oxymel, is prepar'd of Honey and Vinegar, and much uſed for cutting groſs and viſcous Humours; they mix it in Gargariſms, and uſe it other ways.

CHAP. VI.

Of Beer.

THERE are ſeveral Sorts of Beer, which differ from one another, according to their Conſiſtence: For ſome are heavy, thick, and muddy, others clear and fine. Secondly, according to their Colour, for you will find thoſe that are pale, yellow and red. Thirdly, according to Taſte, for ſome are ſweet, and penetrating, others bitter, and ſharp, and ſome again almoſt as pungent as Muſtard. Laſtly, they differ alſo according to their Age, for new Beer hath a very different Taſte, from that which is ſtale. Theſe various Differences, proceed from the Way of brewing them, from the different Countries or Climates, from the Water that is uſed, from the Time ſpent about them, and from the Ingredients put in, and the Proportions of them.

You are to chuſe that Beer which is clear, of a good Colour, of a pungent and agreeable Taſte, that ſparkles much when you ſtir it, and that is neither too old, nor too new, and without any Soureneſs; according to this Line:

Non

Non Acidum ſapiat Cereviſia : ſit bene clara :
Et granis ſit cocta bonis : ſatis ac veterata.

Beer is of an opening, fortifying, moiſtning, and refreſhing Nature: It is nouriſhing enough, and makes People fat, which is manifeſt enough in your *Northern* Countries, where moſt People drink nothing but Beer, and where they are almoſt all fatter, bigger, and more vigorous than thoſe that live in Countries, where Wine is their common Drink. See how the School of *Salernum*, explains the Effects of Beer.

Craſſos humores nutrit Cereviſia, vires
Præſtat, & augmentat carnem, generatque cruorem.

Beer, when drank to Exceſs, makes People drunk; and the Effects of it this way laſt long. When 'tis too new, 'tis windy, provokes Venery, and ſometimes ſo operates upon the Channels, that it cauſes a Kind of *Gonorrhea*, which indeed is a little dangerous; and this perhaps, has made ſome People ſay, that the Uſe of Beer is pernicious to the Reins and Nerves; though Experience does by no Means confirm it, but on the contrary makes this Drink to be generally very wholeſome.

They extract an inflammable Spirit from Beer, like that of Wine, they alſo draw Phlegm, black Oil, and a Spirit from it, which is nothing but acid Salt, diſſolved in the Phlegm.

Beer agrees at all Times, with any Age and Conſtitution, but eſpecially, more with plump and fat People, than others.

REMARKS.

Beer is a Liquor well known, and that by Fermentation, has been made vinous; It is made of Barley, Oats, or

or ſome other Sort of Corn, which they reduce into large Meal, of which they take a certain Quantity, put it into hot Water, wherein they boil it for ſome time, till the Liquor has impregnated the active Principles of the Meal; after which they draw it off, and boil it again with Hops in it, or a little Wormwood, or other bitter Plants. When the Liquor is boil'd enough, they ſtir it much, and pour it backwards and forwards, from one Veſſel into another, while 'tis yet hot: Then they let it work, in order to which they put Yeſt, or Dregs of Beer into it, or ſome other fermenting Matter. Laſtly, when it has been well purged and clarified by this Fermentation, they put it into Tuns or Barrels, and keep it.

The working of the Beer proceeds from the eſſential Salts of the Corn; which rarify, attenuate, and exalt the oily Parts of the ſame Corn. This Fermentation ceaſes, when the Salt has ſurmounted the Oppoſition made by the oily Principles; and when the groſs Matters have been precipitated into the Bottom of the Veſſel: This Fermentation is ſtill more or leſs forward and violent, according as the Liquor is more or leſs full of the Principles of the Corn.

Tho' we have in this Place but related one Way of Brewing Beer, yet 'tis done ſeveral Ways; for we may ſay, that every Brewer has his own Method: It is enough, that we have ſhew'd that which is moſt common, and moſt in Uſe.

Hops or other bitter Plants, which they put into Beer, produce good Effects therein; they help to rarify the groſs and viſcous Part of the Corn. Moreover, they hinder the Beer from growing ſoure, for every Body knows, that bitter Things are very proper to conſume thoſe that are eager.

All Sorts of Waters are not alike good for brewing of Beer with; thoſe which are very clear, cold, and vivid, ſuch as Well and Spring Waters, are to be preferr'd before others; becauſe that being not liable to ferment, they hinder the Beer from being ſpoil'd. In ſhort, if Beer does work at firſt with too much Violence, or elſe if it ferments anew, after it has once work'd enough, this Fermentation will make Way for the ſpirituous Parts to fly away, and then the acid Salts which are in the Beer, extending them-

themſelves much, and getting the Aſcendancy, never fail to make the Liquor turn ſoure.

Hence it is, that the Beer which is brew'd in the *Northern* Countries, as in *England*, *Sweden*, *Flanders*, and ſeveral Parts of *Germany*, is better, and keeps longer than others. In ſhort, as the Sun has but little Power in thoſe Parts, the Waters upon that Account are colder and rawer, and do more vigorouſly retain the active Principles of the Corn: And by this Reaſon, alſo we may perceive, that the Beer brew'd in hot Countries, will not keep long. and therefore 'tis not proper to brew any in *Provence*, *Dauphine*, or *Languedoc*.

We know by Experience, that the beſt Time of the Year for brewing of good Beer, is in cold Weather, as the Beginning or latter End of a Winter, and that that which is brew'd in Summer, does not keep ſo long.

Beer may be called a liquid Bread, becauſe 'tis made of the Meal of Corn, ſteep'd in a deal of Water: This Drink is nouriſhing and moiſtning, by reaſon of the oily and balſamic Principles, which the Corn ſupplies it very largely with, it makes People fudled, when drank to Exceſs, becauſe it contains many ſpirituous Parts, that cauſe Drunkenneſs in the ſame Manner, as other vinous Liquors do, as we have already accounted for.

Beer that is too new, contains much viſcous and acid Phlegm, which not having been ſufficiently attenuated, during the Fermentation of it, cauſes Wind, and rarifies itſelf in the Bowels, by the Heat of the Body: It alſo cauſes Heat in the Urine, and even a Kind of *Gonorrhea*, by ſticking in the urinary Paſſages, and ſtrongly pricking them; theſe Accidents are remedied, by drinking a little Brandy, which ſeparates and cuts this viſcous Phlegm, and expells it from the Places where they were lodg'd: This is the Phlegm which contributes to make the Intoxication cauſed by Beer, to be longer and more dangerous, than that done by *French* Wine, becauſe it doth in ſome meaſure obſtruct the Channels of the Brain, and bear down the Animal Spirits in ſuch a Manner, that it requires a pretty deal of time, to bring them into their priſtine State again.

The *Engliſh* prepare another Sort of Liquor, which they call Ale; it is yellowiſh, clear, tranſparent, very pungent,

pungent, and ſubtil: It tickles the Noſes and Mouths of thoſe who drink it, ſomewhat like Muſtard: It is very opening, and more pleaſant to the Taſte than common Beer. They pretend, that there are no Hops, or other bitter Plants put into it, and that its Strength proceeds from an extraordinary Fermentation cauſed therein, by the Help of ſome ſharp and pungent Drugs. In the mean time, *Schookins*, in his Treatiſe of Beer, obſerves, that ſome put a few Hop-tops into their Ale, in order to qualify the over Sweetneſs of the Malt.

Mundy, a *London* Phyſician, ſpeaking of Beer, ſays, that when this Liquor is new boil'd, many put ſome Birch Boughs into it, in order to make it a little more pungent, and the ſooner drinkable: He ſays alſo, that ſome others put Ground-Ivy into the Veſſels, wherein this Liquor is put, by the Help of which the Liquor is fin'd in a little Time: They uſually bottle up their Ale, and cork them well: But Care muſt be had, when you drink it, that you open the Bottle by Degrees; for the Liquor is rarified to ſuch a Degree, when the Bottle is ſuddenly open'd, that it flies, and ſo is ſpilt.

Ale, my *French* Author ſays, is deriv'd from *All*, as if it were a Liquor, that would ſerve all Turns.

Beer in *Latin*, is *Cerevisia*, *à Cerere*, becauſe Corn, which *Ceres* was reputed the Goddeſs of by the Ancients, is the Ingredient of which it is made: It is alſo for the ſame Reaſon, that ſome call it *Liquor Cereris*, the Liquor of *Ceres*.

It is alſo call'd, *Vinum Hordeaceum*, *vinum Regionium Septentrionalium*; becauſe 'tis made of Barley, and in the *Northern* Countries, uſed inſtead of Wine: It may be alſo ſaid, that it has this Advantage of Wine, that it may be made at all Times, that it moiſtens, is more nouriſhing and marketable.

CHAP VII.

Of Brandies, *or* Spirits.

THERE are ſeveral Sorts of Spirits, according to the different Things they are extracted from,

from, as Wine, Beer, Perry, Cyder, Mead, and many others. You are to chuſe thoſe that are clear, of a ſtrong and pleaſant Smell, that are eaſily fired, and do not ſeem to be too ſharp upon the Taſte.

Theſe Liquors being taken moderately, heat and fortify the Stomach, help Digeſtion, expel Wind, allay the Cholic, revive the Spirits, promote the Circulation of the Blood, and recover Strength: They give half a Spoonful of it to recover thoſe that are fallen into an Apoplexy or Lethargy, and they rub their Wriſts, Breaſts and Faces with it. Theſe Liquors have alſo good Effects in Burnings, if applied outwardly thereunto. Laſtly, they make uſe of them in the Palſey, for Contuſions, and other Maladies, wherein they diſſolve and open the Pores.

Theſe Liquors drank to Exceſs, cauſe Drunkenneſs, and throw the Blood and animal Spirits into an Agitation and fearful Diſorder, and ſometimes kill outright, by deſtroying at once the Oeconomy of the ſolid and fluid Parts of the Body: The long Uſe of theſe Spirits doth alſo produce ſeveral other Sorts of Diſtempers, as Catarrhs, Gout, Palſy, Dropſy, and Apoplexy.

Theſe Spirits conſiſt of an exalted Oil, joined with volatile Salts. They are alſo united with ſome Proportions of Phlegm, of which they diveſt them as much as may be by repeated Diſtillings.

REMARKS.

We have obſerv'd, in ſpeaking of Wine, and other Liquors, that their oily Parts, which were groſs before their Fermentation, by the help of the ſame, grow ſubtile and ſpirituous; and they find a Way to ſeparate the ſpirituous Parts from the reſt of the Liquors, after this Manner.

They

They fill a large Copper half full of Wine, and cover it, then fit a Recipient to it, and having well clayed the Crevises, they distill it over a small Fire, to the Consumption of a fourth Part of the Liquor, which then makes good Brandy; but if you would have it yet stronger, it is distill'd over again, either in a Vial with a long Neck, to which they fit a Cover and Recipient, or a Serpentine; for then the Phlegm being not able to rise so high as the Spirit, continues in the Bottom, and they draw off as much Phlegm as they can from the Spirit. You may, in this manner, not only extract the Spirits of Wine, but also those of Beer, Cyder, Perry, Mead, and several other Liquors; but they generally use the Spirits of Wine, more than any other.

The *Indians* extract Spirits that are strong enough, from Rice, Oats, and the Juices of some Trees.

It is said, that they do in those Countries where Sugar is made, distil many hot and fiery Liquors, from Sugar-Canes, which they call Rum, which the Natives use as much as we do Brandy.

It is also said, that they make a very strong and fiery Liquor in *Java*, of Rice, and of a Thing they call *Holoturion*, which is much used in that Country; tho' *Bontius* pretends, it causes sad and inveterate Dysenteries; I should never make an end, if I should give a Catalogue, of all those things that afford Spirits: It is enough to know, that all these Spirits consist chiefly of oily Parts, that are much exalted by volatile Salts, as before observ'd. Indeed, there are some Spirits that are a little more volatile than others, and that proceeds, either because the Matter from whence they are extracted, are more or less fermented, or because its Parts are more or less thin, and apt to be raised.

The Spirits of Wine, or of other vinous Liquors, being taken moderately, and rather out of Necessity than Pleasure, contribute much to Health. In short, they help Digestion, by dissolving and attenuating the gross Parts of Foods; they being light, are easily distributed every where. They recover Strength, and give new Vigour to the Blood, by quickly repairing, with their volatile and exalted Parts, the Dissipation of the Spirits, caused either by too much Labour, long-watching, or some other Ex-

haustings: And therefore, they are proper enough for old Men, infirm Persons, and such as are of a cold and phlegmatic Constitution.

Some make it a Custom, to give Soldiers a little Brandy, before they go to fight, and this has no ill Effect; for the Spirits of the Wine increasing at that Time, the Motion of their Blood and Spirits, gives them more Strength, Vigour, and Boldness, to surmount all Dangers without Fear.

They use hot Spirits, both inwardly and outwardly, in Apoplexies, Palsy, Lethargy, and the like Distempers, for then the animal Spirits, being burthened with dull and gross Humours, require volatile and exalted Parts, which break and dissipate those Humours. They use Spirits outwardly for Burns, because they open the Pores of the burnt Part, and make a free Passage out for the fiery Particles convey'd into it. It is also upon the Account of their opening the Pores, and dissolving and attenuating that which obstructs their Passage, that they are good to be applied outwardly for Contusions, and other Distempers, when there is a Necessity of opening and dissolving Matters.

Spirits taken to Excess, and too often, produce Effects quite contrary to what we have before specified; that is, are pernicious to Health. In short, they agitate the Humours so violently, by the excessive Motion, wrought therein, that their oily and balsamic Particles, which were design'd to nourish and support the solid Parts, become unfit to produce that good Effect, by Reason of the Rarefaction which they undergo in too large a Degree; from whence an ill Habit of Body follows, because its solid Parts, being not moisten'd and cooled by this Balm, which is requisite for them, wither and grow dry, and unfit to act as they ought to do. These Spirits do also cause other Evils, for being receiv'd in great Plenty into the Brain, besides that they make People drunk, as we have said before, in speaking of Wine, the Superfluity of Phlegm there, dispersing itself and afterwards into the Cells of the Brain, weakens them, and overburdens the animal Spirits: These Cells, which have Communication with all the Parts of the Body, being more and more soaked with this Phlegm, by the continual Use of hot Liquors, and the

the animal Spirits being consequently more and more burthened, the Party grows stupid, and liable to Catarrhs, Apoplexy, Gout, and other more dangerous Distempers; as the Palsy, and many more.

From what I have said, you may learn of what Importance it is, that People should not use themselves to drink Spirits too much; many drink nothing but Water, others never drink their Wine, without mixing it with Water, and so continue strong, vigorous, and live long; but we on the contrary, shorten our Days, not only by drinking much pure Wine, but also by using all the Means we can, to draw away the Water which is naturally in the Wine, and does not a little contribute to qualify the Heat of it. And this might make us question, whether the inventing of Wine and hot Liquors, is not more pernicious, than beneficial to Mankind. For lastly, if these Liquors animate the Spirits, if they are cordial, if they fortify the Stomach, they on the other Hand, not only produce the several Inconveniencies we have mention'd, but render People brutish, and more like Beasts than Men.

Spirits have a sharpish Taste, and such as does not agree with many People, and in order to divest it of this disagreeable Part, they have invented several Compositions, to which they have given the Name of *Ratafia*, which is nothing but Brandy mixt with other Ingredients. This *Ratafia* hath a different Taste, Smell, and Quality, according as the Things are, whereof 'tis compounded; they make several Sorts of it in *France*, that are much valued, for the Goodness of Taste, as *Ratafia* of Cherries, Peaches, Apricocks, Muscadine, Orange and Lemon-peel; Pinks, Fruit-stones, and several others.

They bring a spirituous Sort of Liquor, out of the Isle of *Rhe*, called *Fenovillet*, that is much in Use, and has its Name from Fennel, though it smells more like Anise, than the other.

I shall say nothing here of several Sorts of Liquors, that are brought to us from divers Parts, but only think it enough to say, that tho' those Liquors have a better Taste than Brandy, yet that does not make them the less pernicious to our Health, when used to Excess.

CHAP. VIII.

Of Chocolate.

YOU are to chuſe that which is new made, heavy enough, hard and dry, of a brown reddiſh Colour, good Smell, and pleaſant Taſte.

Chocolate is nouriſhing enough: It is ſtrengthning, reſtorative, and apt to repair decay'd Strength, and make People ſtrong: It helps Digeſtion, allays the ſharp Humours that fall upon the Lungs: It keeps down the Fumes of Wine, promotes Venery, and reſiſts the Malignity of the Humours.

When Chocolate is taken to Exceſs, or that you uſe a great many ſharp and pungent Drugs in the making of it, it heats much, and hinders ſeveral People to ſleep.

The Cocoe, which is the principal Ingredient for making Chocolate, as we ſhall obſerve by and by, contains much Oil and eſſential Salt; as for the other Drugs which are mixt with it, they are all full of exalted Oil and volatile Salt.

Chocolate agrees, eſpecially in cold Weather, with old People, with cold and phlegmatic Perſons, and with thoſe that cannot eaſily digeſt their Food, becauſe of the Weakneſs and Nicety of their Stomachs; but young People of a hot and bilious Conſtitution, whoſe Humours are already too much in Motion, ought to abſtain from it, or uſe it very moderately.

Remarks.

Chocolate is a dry Paſte, of a very pleaſant Taſte, and much uſed by the *Americans*, who ſhew'd the Way of

of making it to the Chriſtians ſoon after the diſcovering of that Country: However, though we are beholding to thoſe People for the Invention of it, we have ſo far improved it by the Compoſitions we uſe, that the Chocolate made at *Paris* is better than that brought us out of *America*. The chief Ingredient is the Cocoa-nut, to which ſome Spices are added, as you will find in the following Deſcription:

In order to make Chocolate, they take the largeſt and beſt Cocoa-nuts, called the great *Carack*: They roaſt them upon the Fire in a Pan, and ſtir them till they are eaſily ſeparated from the Shell; then they pound the Kernel, and put them as before upon a ſlow Fire again, till they are dry enough, but not burnt: They pound them again hot in a Braſs Mortar, whoſe Bottom is heated; or elſe they bruiſe them, as the *Indians* do, with an Iron Rowler, upon a flat and hard Stone, which the *Indians* call *Motalt*, or *Metalt*, and under which they put a ſmall Fire, to keep up as much gentle Heat as is requiſite; and thus they reduce the Kernels into a Paſte, that is neither clodded nor hard.

They weigh out two Pounds of this Paſte, put it upon a hot Stone, mix therewith a Pound and half of fine Sugar, and mix the ſame well together, that ſo the Sugar may be cloſely united with the Paſte; after which, they add a Powder to it made of Cloves and half a Dram of Cinnamon: Some do likewiſe mix a little Ambergreaſe and Muſk with it. When the whole is compleat, they take off the Paſte, and work it into what Form they pleaſe, and then dry it in the Sun.

You may make ſeveral Sorts of Chocolates, according to the different Ingredients uſed, and even the Quantity of them. Some mix ſeveral other Drugs therewith, which we diſapprove of, as Ginger and Pepper, becauſe they are too hot.

Chocolate is uſed two Ways: It is eaten as it is, or elſe they make a very pleaſant Diſh of it, which is much in Vogue, by diſſolving it in ſome Liquor: Common Water is that which is moſt uſed, though others will have Cows Milk, into which they put the Yolks of Eggs, that ſo the Liquor may as it were lather the more, and grow more thick: Others prefer Almond-Milk before

fore this: Some an Emulſion of the four cold Seeds in the higheſt Degree; and ſome the Juice of Succory, and ſeveral other Plants: Laſtly, there are thoſe who mix a little Bezoar ſtone in their Chocolate, in order to make it more Cordial. We ſhall not in this Place take upon us to tell how it is made, that being known well enough already.

The Drugs which are uſed for the making of Chocolate, being full of volatile Principles. You may eaſily ſuppoſe it will help Digeſtion, recover decay'd Strength, and produce a great many the like Effects: It may be alſo good for pthiſical People, provided it be taken in due Time, not only by Reaſon of the good Effects we have mentioned, but even becauſe the Cocoa-nut, which is the chief Ingredient, and makes up the greateſt Part of the Chocolate, being full of oily and balſamic Principles, is upon the Account of thoſe Parts very good for allaying and embaraſſing the ſharp Humours, which are predominant in thoſe that are troubled with the Pthiſick, and for nouriſhing and recovering their ſolid Parts. Upon this Occaſion, give me leave to tell a Story of a pthiſical Perſon, which *Munday* a *London* Phyſician knew, aad mentions himſelf, even in his *Treatiſe of Foods*, when he ſpeaks of Chocolate. The Patient was in a miſerable Condition, but taking to the ſupping of Chocolate, he recovered in a ſhort Time; but what is more extraordinary is, that his Wife in Complacency to her Huſband, having alſo accuſtomed herſelf to ſup Chocolate with him, bore afterwards ſeveral Children, though ſhe was looked upon before not capable of having any.

If Chocolate produces good Effects, when uſed moderately, it alſo does bad ones when taken to Exceſs, or mixt with too many ſharp Drugs; for then it cauſes conſiderable Fermentations in the Humours, and heats much; and therefore is not good for Bilious People. It alſo hinders People to Sleep, becauſe its exalted Principles cauſe too great a Rarefaction in the Humours.

The *Spaniards*, among whom Chocolate is very common, uſually drink a great Glaſs full of Water before they take it; after which, they forbear drinking any Water, for an Hour and half, or two Hours.

Chocolate is an *Indian* Word, compounded of *Choco*, *Sonus*, Sound, and *Atte*, *Atle*, *Aqua*, Water; becauſe they commonly make uſe of Water to prepare Chocolate with, and make a little ruſling with an Inſtrument called a Chocolate-ſtick, which is made uſe of to ſtir it with.

CHAP. IX.

Of COFFEE.

YOU are to chuſe that Coffee which is new, well cleared of the Husk, clean, of a midding Bigneſs, plump, of a dark grey, that is not mouldy, that hath not been wet with Sea-water, and hath a pleaſant Smell when it has been dried.

Coffee fortifies the Stomach and Brain, promotes Digeſtion, allays the Head-ach, ſuppreſſes the Fumes cauſed by Wine, and other ſpirituous Liquors; promotes Urine and Womens Terms, opens ſome Peoples Bodies, makes the Memory and Fancy more quick, and People brisk that drink it: This laſt Effect has been obſerved, ſay they, by the Shepherds of *Africa*, who took notice, that before Coffee was uſed, and that their Sheep fed upon this Kind of Pulſe, that they skipped about ſtrangely.

The Uſe of Coffee to Exceſs makes People lean, hinders them to Sleep, debilitates their Body, ſuppreſſes venereal Inclinations, and produces ſeveral other the like Inconveniencies.

Coffee contains much Oil and eſſential Salt.

It agrees when moderately taken, eſpecially in cold Weather, with old People, with ſuch as are phlegmatic, and thoſe who are fat and corpulent; but 'tis not ſo proper for bilious and melancholy Perſons, or thoſe who have thick and hot Blood.

Remarks.

Coffee is a small longish Fruit, surrounded with a woody Husk or Shell, that is indifferent hard; when the Fruit is separated from the Husk, it divides of itself into two hard and yellowish Parts, such as you find them in your Druggists Shops.

The Tree which bears Coffee grows plentifully in *Arabia the Happy*, and especially in the Kingdom of *Yemen*, and even according to some Authors about *Mecca*. *John Bauhine* describes this Tree and Fruit, in his *Universal History of Plants*, under the Names of *Ban*, *Bon*, *Bunnu*, *Bunchos*.

Coffee hath several Names, according to the several Countries where it is used. The *Germans* and *English*, call it *Coffi* or *Coffee*; the *Turks Chaube*, or most commonly *Cahué*; and they give those public Places where it is drank, the *Turkish* Name of *Cavehannes*, which the *French* have imitated. It is said, that the Masters of these *Cavehannes* in *Turkey* have Vocal and Instrumental Musick for the Entertainment of their Customers.

They dry or roast the Coffee-berry over a slow Fire, and take as much Care as may be, that it be done alike every where. When it has attained to a brown or yellow Colour, they grind it to Powder, and make a Liquor of it that is so well known, as not to need a Description of it in this Place.

The *Turks*, *Arabians*, and several other Eastern Nations, who are forbid the Use of Wine, have for many Ages made use of this Liquor; and 'tis grown so common for some Years past throughout *Europe*, as in *France*, *Holland*, *England*, and several other Places that the Streets are full of Coffee-houses, which serve, as I may say, for a Place of Rendezvous for most People, and where they can never want Company.

It is pretended, that Coffee makes a much more delicious Liquor in those Parts where it grows, than it does in our Countries. Doctor *Bernier*, a Person well known upon the Account of his Travels, says, that not liking the Coffee which he met with in divers Places, he found

that of *Arabia the Happy* so good, that he took five or six large Dishes of it in a Day with much Pleasure: Indeed, it is possible, that the Coffee, by being transported, may lose some volatile and exalted Parts, which contribute to give it a more exquisite Taste.

When Coffee hath been dried, its Salt becomes a little more Alkaline, and its Sulphurs are more exalted than they were; and that is it which makes it then have a stronger and more agreeable Smell than before. This small Calcination makes also its Parts fitter for producing those Effects we have attributed to Coffee. It fortifies the Stomach and Brains, by its volatile and exalted Principles, which divide and attenuate the dull and gross Juices they meet with in their Way. It helps Digestion, by rarifying the gross and viscous Parts of the Foods, with its oily and alkaline Principles. Lastly, it suppresses the Fumes that proceed from Excess of Wine, by binding and precipitating the same down along with it. In short, as these Vapours are acid; and that Coffee, as we have observed, becomes Alkaline, by a Kind of Calcination it sustains; it is easy to apprehend its Efficacy in operating upon these Vapours, and precipitating of them.

Coffee drank to Excess is at least as pernicious as the moderate Use of it is wholesome to many Persons. The Inconveniences in this Case which do attend it are, that it hinders People to Sleep, makes them lean, suppresses venereal Inclinations, and infeebles the Body; and the Reason is, because it does then rarify, and throughout attenuate the Humours, and causes extraordinary Fermentations therein, which afterwards deprives the fluid and solid Parts, of those Spirits they had Occasion for, in order to perform their respective Offices; and hence it is, that many Persons that have been used to drink too much Coffee, become infirm, and paralitic, as *Willis*, and other Physicians have observ'd.

They have made a Liquor in *France* of dried Rye, a little grounded, that is somewhat like Coffee; Beans also and Barley, as well as several other Seeds, prepared after that Manner, will serve the same Turn; but none of them will do as well as Coffee.

CHAP. X.

Of TEA.

YOU are to chuſe that which is new, the Leaves green and wholeſome, and of a violet Smell and Taſte. You ſhould keep it in Glaſs, or Boxes well ſtopt up, for fear it may otherwiſe loſe much of its good Smell and pleaſant Taſte.

It is good for the Diſorders of the Brain and Nerves: It refreſhes the Spirits, ſuppreſſes Vapours, cures the Head-ach, prevents Drowzineſs, helps Digeſtion, purifies the Blood, provokes Urine, and is good for pthiſical and ſcorbutic Perſons.

We do not find that Tea produces any ill Effects; however, it may, if taken too liberally, make the Blood grow a little too ſubtil.

It contains much exalted Salt, and volatile Oil.

It agrees at all Times, with any Age and Conſtitution.

REMARKS.

As we are ready to follow that which is good in the Manner of other Nations living, we have not neglected the Uſe of a Liquor, which many of the Eaſtern People drink, and prepare with the Leaves of Tea, infuſed hot into ſome Liquor, ſuch as Water or Milk, till the Liquor has acquir'd the Tincture of theſe Leaves, and a pleaſant Taſte and Smell.

The Leaves of Tea are oblong, ſharp-pointed, ſmall, a little dented on the Sides, and of a green Colour: They grow upon ſmall Shrubs, like enough unto Myrtle, and without any Diſtinction in a poor as well as fat Soil. The *Chineſe*, *Japoneſe*, and *Siameſe*, among whom this Shrub is very common, gather its Leaves in the Spring, while they,

they are yet ſmall and tender, and when they are dried, they export them into foreign Parts.

The *Japoneze* do alſo very carefully cultivate another Kind of Tea called *Chaa*, or *Tcha*: The Leaves are like thoſe of common Tea, but ſmaller, of a more bright Green, inclining to the yellow, and of a much more agreeable Taſte and Smell. Theſe Leaves grow upon a Shrub of the Bigneſs of a Gooſeberry-Tree: They dry them as they do the other, and ſend them into foreign Parts. Some call them improperly the Flowers of Tea, becauſe they are look'd upon to be better taſted than the common Tea.

Tea is very wholeſome, ſince it produces many good Effects, and few bad ones, and may be preferr'd before Coffee; for the immoderate Uſe of Coffee is ſometimes very pernicious; but we ſee ſome who will drink ten or twelve Diſhes of Tea a Day, without any Hurt at all. Moſt of the good Effects that we have attributed to Tea, proceeds from its volatile and exalted Salts, that are capable of feretting into all the Receſſes of the Parts. It fortifies the Stomach, by the Help of theſe ſame volatile Principles, and moreover by ſome conſuming Particles we know it contains, by its Aſtriction, and little bitter Taſte, it has. It purifies the Blood, becauſe it retains it in its juſt Fluidity, by breaking the groſs Things that obſtruct its Motion. Laſtly, its oily and balſamic Particles being convey'd into different Parts of the Body, conſume and embarraſs the ſharp and pungent Salts they meet with in their Way: and for that Reaſon, the Uſe of them is good for pthiſical People.

It is ſaid, thoſe who commonly make Uſe of Tea in thoſe Countries where it grows, are never afflicted with the Stone or Gout: Indeed, we do not find they who frequently drink it among us, reap the ſame Benefit by it; perhaps becauſe they do not ſend us the beſt, or if they do, Time and the Length of the Voyage, makes it loſe much of its Virtue.

They prepare a Quantity of other Drinks of Juniper-berries, Aniſeed, Fennel, Coriander, or laſtly, of the Leaves of Betony, Sage, Roſemary, and ſeveral others, which ought to be ſuited to the Conſtitution, and Ailments of thoſe they are prepar'd for: They are made

after the ſame Manner as Tea is, and are drank with or without Sugar.

They have alſo for ſome Time paſt made uſe of Maiden hair and the like Herbs infuſed in hot Water, and drank it like Tea: Theſe Drinks are moiſtning and pectoral; they are alſo well taſted enough, and are at leaſt as wholeſome as Tea.

FINIS.

INDEX.

A

ACACIA *nostras*, what 39
Acetosa, Sorrel, so call'd 113
Acetum, what 347
Acids, how produced 8
their Operations, 9, 346
Actuarius, his Opinion concerning stated Times of eating, what 12, 13
Africans esteem Quinces, and why 46
Afron, see *Opium*.
Age, Golden, when and what 25
Agnus, a Lamb, why so call'd 193
Air, deserves the Name of Food, and why 1
absolutely necessary to Life ib.
how it generates the Animal Spirits 2
Alauda, what 251
Alkaest, the Chyle, why so call'd 16
Ale, *English*, its Qualities, Effects, Ingredients, &c. 359
its Etymology ib.
Alosa, what 303
Almonds, sweet, their Qualities 72, 73
bitter, their Principles ib.
poison Foxes 73
agree with all Constitutions, 72, 73
of general Use ib.
Milk, what 72
Oil thereof, in what useful 73
prevent Drunkenness ib.
Amygdalus, the Almond-Tree, so call'd, why 73
Ananas, an *Indian* Fruit, what 350
Anas, a Duck, whence so call'd 240
Anchovis, its Qualities and Effects 294
its Principles, Season, Description, and Name ib.
Anguilla, what 240
Animals, their Origin 167, 168
their Difference of muscular Flesh 167, 168, &c.
their Testicles, why so call'd 173

Animals,

Animals, their Flesh hurtful for Food, and why, 178
Anise, its Seed, the best, which 92
its good Effects, Principles, &c. 93
Anisum, Anise, why so call'd 94
Anthony's Fire, what good against it 29
Antilles, a Fish there, the wonderful Effect thereof, what 338
Aper, the wild Boar, so call'd 190
Appetite, how caus'd 4
its Uses, what ib.
canine, bad Effects thereof 5
deprav'd, when 6
Apples, the best Sort, which 40
boil'd, to be preferred, and why 41
wholsome, and when, and for whom ib.
Gelly, made of, its Use 41
Apricocks, three Sorts of, the best, which 35
their bad Effects, Quality, &c. 35, 36
good in Fevers 35
its Kernel, its Use, what ib.
preserv'd, why 36
an Oil extracted therefrom, useful, how ib.
Aqua, what 331
Armeniaca, Apricocks, so call'd, why 37
Arecca, it describ'd, and its Fruit 341
used by the *Indians*, how, and for what ib.
Artichoaks, good and bad Effects of, their Principles, &c. what 102
Asareth, see *Bangue*.
Asparagus, see *Sparagrass*.
Aurantium, what 57
Avellanæ, Filberts, why so call'd 72
Avena, Bread, what made of 97
Avis Cypria, what 250
Axis, see *Bangue*.

B

BAngue, extraordinary Effects of the Seed of it, what 339.
Barbel, two Sorts of them, their Qualities, Principles, &c. 306
consecrated by the Antients to *Diana*, 307
Barbottle, its Qualities and Effects, what 281
its Principles and Description ib.
Barbas, what 274
Barley, its Use, what 97
Bats, us'd for Food 176
Beans, their good and bad Effects, what 83, 84.

Beans,

Beans, agree with young People, and why 84
Beans, are much us'd ib.
American, describ'd ib.
Bacassa, what 258
Beef, its good Qualities and what 184
Beer, several sorts of it, which is best, its Qualities, Effects, Principles, how made 355, 356, 357
where best and why, 358
best Time for brewing it ib.
may be call'd Liquid-Bread, and why ib.
its *Latin* Name 359
Beet, good and bad Effects of 108, 109
who they agree with 108
whence it has its Name 109
Beet-Rave, what ib.
Birch-Wine, its Virtues, what 351
Black-Birds, their Effects, their Principles, suit any Age and Constitution, their Description 248
Name in *Latin* 249
Body, why it stands in Need of Food to support it 4, 5
how, and why sensible of Hunger, ib.
Bodies, oily, how compos'd 9
Boletus, what it is 133
Borrago, what it is 110
Bosu, the extraordinary Effects of it when mix'd, and with what 339
Brassica, Cabbage so call'd 101
Brandy, several Sorts of it, from whence extracted 360
its Qualities, Effects good and bad, Principles, and what 359, 360
of what Ingredients and how made 362, 363
Bread, its Variety, when best 94
its Principles ib.
agrees with all Constitutions 95
its Usefulness, &c. ib.
of what made, 95, 96
made of Rie 97
how to make it good 98, 99
unleaven'd, what ib.
Bream, what 271
Breath, what sweetens it 59
Bret-Fish, Qualities, Effects, its Principles, Description 296
Brook, a petrifying one in the Province of *Auvergne*, 329
the reason of it what 330
Buglossus, what, and whence derived 297
Buglofs, see Burrage
Burnet, what it is 113
its good and ill Effects, &c. ib.
its Use
Burrage, good Effects of, &c. 109

its Principles and general Uſe ib.
Burt, ſee Bret-Fiſh
Butter, ſeveral ſorts, good and ill Effects, &c. 219, 220
Butyrum, whence deriv'd ib.

C

CAbbages, bad Effects of, their Principles, &c. what 99, 100
much eſteem'd by the Antients, for what ib.
preſcrib'd by *Hippocrates* ib.
Calf, ſee Veal
Canalis Thoracica, conveys the Food, and how 18
diſperſes Food for the Nouriſhment of the ſeveral Parts of the Body, how, 19, 20
Capers, their good and bad Effects, &c. 82
Caper Tree, its Bark and Root us'd in Phyſic 82
Capela, what 255
Capon, of general Uſe, and why 228, 229
Capra, Goat, whence ſo call'd 198
Cardan, his Opinion concerning Suppers, what 14
Carots, their good Effects and Principles 139
Carp, when beſt 269
Caſeus, Cheeſe whence ſo call'd 224
Caſſia Lignea, what 156
Caſſita, what 251
Caſtanea, Cheſnuts ſo call'd ib.
Celſus, his Opinion concerning ſtated Times of eating, what 12
Ceraſus, a City of *Portus*, Cherries firſt brought from thence to *Rome* 34
Cerofolium, ſo call'd 119
Cereviſa, what 359
Cheeſe, different ſorts, and their Uſes 221, 224
Cherries, ſeveral ſorts of them, which are beſt 33
good and bad Effects of them 34, 34
their Qualities, and what ſorts of People they agree with ib.
Chervil, its good and ill Effects, &c. 119
a very common Herb ib.
Chickens, a dainty Food, and of univerſal Uſe, and why 226, 227
Chick-Peaſe, what 86
Chicorum, Wild Succory, ſo call'd 107
China Aniſe, why ſo call'd 94
Chloropodes, what
Cholic, Perſons ſubject thereto, what they muſt avoid 41, 42
Chocolate, its Qualities and Principles, what 364
much us'd, and by whom

whom 365
how made 366
Chyle, why so call'd 16, 17
its Composition, what 16
various Opinions concerning it 16, 17
its consistence, descends into the *Duodenum* 17
how refin'd 18, 19
Citrons, two sorts of them, which to be chosen 60
Cinara, Artichoaks, whence so call'd 102
Cinnamon, its Use, &c. 155
whence brought ib.
used by the Great only 156
Coca, Effects of, a *Peruvian* Plant 341
Cod, its Properties, Uses, Principles, Description 305
Pickle of, what ib.
Cœleste Donum, what 263
Coffee, its good and bad Effects, what 367
much used, and by whom 368
Houses very numerous, where ib.
the Use of it when pernicious 369
Columba, a Pidgeon, whence deriv'd 234
Coriander Seed, its good Qualities, &c. 157
used in Physick, and for what ib.
Corylus, whence deriv'd 72
Corbavia, what it is 96
Cones, how they differ 185
Crabs, two sorts of them, their Qualities, Principles, Description, Food, different Ways of preparing them, when best, 312, 313
Cresses, two sorts of, describ'd 123
used in Gargarisms 125
heat much, &c. ib.
to what Constitutions agreeable ib.
good in the Scurvy ib.
Cucumbers, good and bad Effects, their Quality, and who they agree best with 51, 52
Custom, pernicious, what 11
Cyder, Many Sorts of it. Its Qualities, Effects, Principles, Description, how to make it. The Causes of its Fermentation; different Methods of purifying it, and preventing its Corruption 347, 348
Contributes to Longevity 349
Cyder Small, what 350
Cyder of the Juice of Pears 350
Cydonia, what 47
Cyprinus Latus, what ib.

D

DATE, a Fish 271
Dates, which are best, their good and bad Effects 81
their Principles, &c. ib.

Where

Where much eaten ib.
Bread and Wine made thereof ib. 80
Dactylus, the Date-tree so called 81
Datura, what its Effects 338
Delivery, of Women what good to help it 209
Diamucum, what 70
Diet, when useful and when not, 10, 11
Hippocrates's Opinion thereof ib.
Diogenes, the Cynick, why he accuses Men of Folly 11, 12
Diseases, Men not subject to them in the first Ages, why 25
Disserts, what used in them 73
Dissolvent, universal, the Chyle so call'd, why 16
Distempers chronical, Diet proper in such Cases 10
Divinum Nectar, what 263
Dogs, *Chinese* fatten them for Food 176
Domiporta, what 318
Dorcas, the Roe-Buck, so call'd 199
Dove, see Pidgeon
Draco, what 300
Drink, taken for all Sorts of liquid Foods 321
the Sense in which the Author takes it 322
two sorts of it, with the Uses of them ib.
Drinkables, the various Uses of them, in the Preservation of the animal System 319, 320
Drugs, certain, why they appease Hunger, 4, 339
Drunkenness, does not proceed only from the immoderate use of spirituous Liquors 338, &c.
Duck, two Sorts, its good and ill Effects, 237, 238
an amphibious Animal 238
Duodenum, the Chyle descends into it 17
Dutron, what its Effects 338

E

EATING, its great and indisputable Use, what 4
Eel, two Sorts of them, when best 174
its Qualities and Effects 274, 275
its Principles, Description, and Generation 256
Eel-powt, when best 273
its Qualities, Effects, Principles, its Season, Description, &c. 274
Eggs, their specific Differences 259
their Effects, good and bad, &c. ib.
Their Composition and

and Defcription 260
Galen, *Hippocrates* and *Ariftotle*, their Opinions of them 261
Egypt, the Gourds of, they differ from thofe of *Europe*, and how 55
Elaterium, what it is 52
Eperlanus, a Smelt, whence deriv'd 283
Erythrinus, what 301
Erythropodes, what 257
Erythræ, what ib.

F

FABÆ, Beans, fo called 84
Fagopyrum, Bread made of Buck-wheat 97
Fallow-deer, its Blood, ufeful, and when 201
Fevers, an Infufion of Apricocks good againft 35, 36
Ficedula, what 250
Ficus, whence deriv'd and why 44
Figs, feveral Sorts, which beft 43
its good Effects ib.
immoderate Ufe, its Confequence 43,44
agree with all Conftitutions ib.
differ in Goodnefs according to the feveral Sorts where produc'd 44
much ufed in Phyfic ib.
India, why fo call'd ib.
Filberts, not of general Ufe, and why 71
the Principles they contain ib.
Husks of, their Ufe ib.
Filberts, Comfits made of them ib.
Filbert-tree, its Name, whence deriv'd ib.
Flat-fifh, fee Bret-fifh
Flounders, fee Plaife
Food, what it confifts of 6, 7
the great Variety, and Virtues thereof 6, 8
why to be ufed moderately 10
pernicious when eaten to Excefs 10, 11
when to be eaten 12, 15
the feveral Changes it undergoes 15, 16
how digefted 17
beat and prepared by the Heart 18
Foods, of their Ufe in general 123
feveral Sorts of them 23
folid, their Nature and Ufe ib.
liquid, how ufeful and why ib.
fome have lived Days without eating 3
loathing them, whence it proceeds 5
bad, when, and by whom preferr'd 6

of

of thoſe made of Vagetables, or Plants 21, 166
plain, when made Uſe of 25
of thoſe prepared of Animals 167, 318
Forda, what it is 186
Foxes poiſon'd, and with what 73
French Beans, their Qualities, &c. 87, 88
white the moſt common 87
Frogs, ſeveral Kinds of them 331
their Qualities and Effects, Principles, and Deſcription, their Food, &c. 314, 315

G

GALEN, his Opinion of Suppers, what, 13
recommends the Uſe of Lettice, why ib.
his Opinion relating to Peaches 37
what he ſays of Acorns 78
his Notion concerning Oats 97
his Thoughts of Garlick 145
treats of Wine, and its Uſe 337
Galerita, what 251
Gallinago, what 258
Garlick, good and ill Effects thereof 144
its Principles, and to whom agreeable ib.
eſteem'd by the *Egyptians*, why 145
us'd by Seamen, why ib.
Gargariſms, what made of 43, 44
Gelly, what made of 41
made of Stag's Horns 205
Ginger, Effects thereof 151, 153
with whom it agrees 152
how us'd ib.
how preſerv'd 123
Glans Jovis, the Nut, why ſo call'd 70
Gluttony, how deſtructive 11
Gnatſnappers, when fitteſt for Food 249
their good Effects, Principles, what Conſtitutions they ſuit 249, 250
Goat, its Qualities, &c. 196
Dung of, its Uſe 197
the Blood of, how uſeful ib.
Goats-beard, ſee Saxifrage.
Gonzagues Duke of *Mantua* the Cauſe of his Death 327
Gooſberries, thoſe that grow upon

upon prickly Bushes two Sorts of them, which is best 30
their good and bad Effects 30, 31
their Quality, and what Constitution they agree with ib.
Goosberries, of those which grow Grape-wise, two Sorts of them, the best which 31, 32
good and bad Effects of them 32
their Quality, and what Constitutions they agree with ib.
sweet Meats made of them ib.
Goosberry Wine, how made ib
Leaves, their Virtue, 33
Goose, its good and bad Qualities, &c. 205, 226
pleasant Food 235
remarkable Story concerning them 236
its Fat used in Physic, 237
Dung, of its Use ib.
Blood of, good against Poison ib.
Gourds, their good and bad Effects, and who they agree with, and who not 54
the Seed is one of the four grand cold Seeds ib.
Grapes, three Sorts of them, their good and bad Effects 62, 63
their Qualities, and how they should be used ib.
pass through different States 63
how preserv'd 64
Grashoppers, what they did 310
Groot, its Qualities, &c. 90
what it is 21
Grotto, a petrifying one where 329
Grutum, so call'd ib.
Gudgeon, two Sorts, its Qualities and Effects 281
its Principles, Description, &c. ib.

H.

HALEC, what 134
Hares, when good, &c. 206
sleeps and how 297
they differ, and how ib.
not eaten by some, and who 208
Health, how reliev'd, and by what 4
may be preserv'd, and how 12, 15
Heart, its Use in beating and preparing the Foods, what 18
Heat, digests Food, and why 71
Helianthemum, Potatoes, why so called 129

Hen, two Sorts, good and bad Effects thereof, when, to whom it best suits 225
ridiculous Opinion, about the eating thereof ib.
Herring, its Qualities and Effects, Principles, Description, &c. 291, 292
Hipoleuci, what 257
Hippocrates, his Opinion concerning stated Times of eating 12, 13
Cabbage prescrib'd by him, for what 100
his Sentiments of Snow and Ice 326, 327
Hircus, the He-goat so called 197
Hogs, nasty Creatures, and why 187
their Gall, its Use 189
Hog's Dung, its Use ib.
Honey, the Difference of it 262
when best, its Effects, good and bad 295
what Constitutions it agrees with ib.
its Principles 263
Opinion of the Ancients concerning it ib.
Cause of Longevity, and a happy Life 163, 164
Different Ways of preparing it ib.
Hops, their good and ill Effects, &c. 104, 137
Horace, praises the Mulberry, and why 66
Hordeum, a kind of Bread, so called 97
Horns, a sort of Food, what 174
Horse-radish, what 134
Hunger, why useful to Men 2, 3

I.

Jagra, what 351
Ice, useful in hot Countries 327
pernicious in temperate ones 327
good Effects of using it in Drinkables 328
Jecur, the Liver, whence so called 171
Juglans, the Nut why so called 70
Intemperance when introduc'd 25
Its fatal Consequences, what 26
Intubus, Succory so called 107
Ionians, their Regard for Cabbages 100
Juice, Pancreatick, what, 17
of Plants, its Use, what 24
Jujubes, Juice of it made a Wine of 351
Jupiter's Acorn, the Nut so call'd, and why ib.

K.

KID, how to chuse the best 195
Its good and ill Effects ib.

L.

LAmb, the Time of eating, when 192
its good and ill Effects, and with whom it agrees ib.
Gall, its Use 193
Leeks, used in what 117
their ill Effects, &c. ib.
Lemonade, how made 62
Lentils, their good and bad Effects 88
Lentes, Lentils, why so called ib.
Lentes minores, a Sort of Lentils so call'd 88
Lettice, its great Use and Virtues, and good Effects 105, 126
when it produces ill Effects, 105
what Constitutions it agrees with 106
recover'd *Augustus*, ib.
recommended by *Galen*, ib.
whence its Name is deriv'd ib.
Lepus, a Hare, so call'd 209
Lim... Citrons so call'd 62
Liquor Cereris, what 359
Lucius, what 359
Lucullus overcomes *Mithridates*, and first brings Cherries to *Rome* 33, 34
Lupuli, Hops, so call'd 105

M.

MAple, the Sap of, its Qualities, what 351
Marona, its Effects, what 338
Mead, Vinous, its Qualities, Effects, Principles, what People use it most, and Way of making it, 352, 353, 354
when pernicious ib.
Mead, not vinous, how made, its Effects ib.
Meconium, see *Opium*
Melwel, Pickle of, what 306
Mundy, a *London* Physician, his Remarks on Beer 359
Muræna, a Lamprey, so called 285
Musculus, what ib.
Muscus, what ib.
Mussels, two Sorts of them, their Qualities and Effects, 308
Must, the Fermentation of it, how caus'd 334

N.

NAsturtium, Cresses so called 125
Navews, their Effects good and bad 137
Nero, his Opinion of Mushrooms

rooms 131
Nicotiana, what 342
Nigretta, what it is 258
Nuces Pinci, Pine-apples so call'd 76
Nut, its Composition, 69 70
Nuts, which to be chosen 69
their good and bad Effects 69, 70
their Principles and what People they agree with 69
Nuts, preserv'd, their Excellency 70
Nuts, good against Poison 69
Nutshells, their Use, and what 70
Nut-tree, its Smell, what it causes ib.
Nutmeg, its good and bad Qualities, &c. 150
its Fruit describ'd 151
used in Physic ib.
very good preserv'd ib.
Nux moschata, Nutmeg, so called 151
Nux-Regia, a Nut, why so called ib.

O.

OChropodes, what 257
Oenomeli, what 351
Oesophagum, the Driness of it, causes Thirst, and why 320
Olea, Olive-Tree so called 80
Olives, their good and bad Effects, &c. 78
their Form ib.
preserv'd, why good 79
the Oil thereof very useful ib.
Manner of extracting Gum, 79, 80
Leaves of it, their Virtues 80
Omphacomeli, what, its Effects ib.
Onions, their good and bad Effects, &c. 142
their Principles, and to what Constitution agreeable 142
Opium, a Description of it, with the Effects 340
Indians use it, in great Esteem among the *Turks* 340
Oraia, what 351
Oxymel, what, its Uses ib.
Orange-Peel, its Virtues, 55, 57
Flower, its good and bad Effects, &c. ib.
used in Physic 58
help Womens Terms ib.
Oranges, two Spec[illegible] of them, their Difference 55
bitter, their Rind, us'd in Physic ib.
heat much, &c. 56, 57
agrees at all Times, with whom 56
a Drink made thereof, 57
its Use ib.
Ortolan, when best for Food

Food 252
its Effects, Principles ib.
agrees with any Age and Constitution ib.
where she usually lives ib.
Ostrea, Ostreum, what 311
Ova, what 262
Ovis, a Sheep, why so call'd 195
Oxen, see Beef
Oxycrat, what, and how made 347
Oxymel, what, its Uses ib.
Oysters, great many Kinds of them, their Qualities and Effects, and Description of them 110, 111
their Food, where best, highly valued by the *Romans*, different Ways of preparing them, and their Description 311
what Constitution they agree with ib.
The Learned their Opinions of them, what it is ib.
the Crab, its inveterate Enemy ib.
Oyster-Shells, calcin'd and pounded, their Uses 130

P.

PANIS, Bread, why so call'd 99
Passer Laevis, what 295
Passer Squamosus ib.
Parsley, its Virtues, &c. ib.
good against Poison 125
where to be found ib.
Parsnips, good and ill Effects of, &c. 138
where to be found ib.
its Name, from whence deriv'd ib.
Wild, not much used, and where found ib.
Name of, whence deriv'd 121
Partridges, several Kinds of them, of their Qualities, &c. 240
Peaches, their good and bad Effects 36
their Quality, and what Constitutions they agree with 36, 37
how to know its Colour ib.
when they are to be eaten ib.
its spongy and porous Nature ib.
good against stinking Breath ib.
Galen's Opinion of, what ib.
Pearch, two Sorts, its Qualities and Effects 271
its Principles 272
agrees with any Age or Constitution, and Description ib.
Stones in the Head of it medicinal 273
Pears, several Sorts of them, which to be chosen 41

agree with all Conſtitutions ib.
Peaſe, their good and ill Effects, &c. 85
how they order them, to make them keep ib.
Chick, what uſeful in ib.
whence they were firſt brought ib.
Name of, whence deriv'd ib.
Pectines, what ib.
Peliopodes, what 287
People, how ſome feed 175
Pepper, its good and ill Effects 158
its Principles, and to whom agreeable ib.
the Ancients Miſtake about it 160
whence originally brought ib.
Name of, whence and how deriv'd ib.
its Taſte, very agreeable, why, ib.
two Sorts of, how to be choſen ib.
Black, what it grows like, and how ib.
where the Black Pepper grows ib.
white, Moderns divided about it. ib.
deſcrib'd, wrongfully, and by whom ib.
Species partly compounded thereof ib.
Name of, whence deriv'd ib.
Perdix, a Partridge, why ſo call'd 242
Perdrix Ruſtica, what 2[illegible]8
Perſica mala, what 35
Petroſelinum, Parſley ſo called ib.
Perry, what and how made 350
Petrum, what 342
Perſia, Nuts brought from thence, and by whom 70
Pheaſant, when beſt for Food 242
its Qualities, Effects, Principles ib.
its Seaſon, when beſt, Deſcription 243
Phæopides, what 257
Phyſicians, many of them, where ib.
Picholines, what 79
Pig, a delicate Diſh, and why 187
Pidgeons, ſeveral Sorts, good and ill Effects thereof, when 231, 232
extoll'd by *Galen* ib.
what *Martial* ſays of it ib.
where they abound ib.
their Nature, &c. ib.
uſed by Phyſicians, and for what ib.
Blood of, what good for ib.
Dung of, its Uſe, what ib.
Pike when beſt 266
its Effects and Qualities ib.

Taste of it, differs according to the Country it is bred in 267
The Roes of it provoke Vomiting, and purge ib.
Pilchard, its Qualities and Effects, Principles 292
Pine-Apples, how to chuse them, their Qualifications and Effects good and bad 75
their Principles, and who they agree with 76
whence the best are brought ib.
Pine-Leaves, an Oil extracted therefrom, its Use, what 86
Pisa, Pease so called 86
Plant, what it is, and how compos'd 21, 22
its Structure described ib.
Traces of, what they are 21
Plants, some whose Seeds are not yet discover'd 22
not come by Chance 23
their Make declare an Almighty Being ib.
Malpighi first discovers their Structure ib.
People when content to live on them ib.
the Benefits thereof, what ib.
all proceed from Seed ib.
their Juice, its Circulation and Use, what ib
of the several Sorts of them 97, 166
Plaise, its Qualities, Effects, Principles, Description and Name 295, 296
Plato, his Reason for the Increase of Physicians 11
Pliny, his Observation on solid Foods 3
his Remarks on the *Ortolan* ib.
Plover, when best for Nutriment 254
its Principles ib.
Suitableness to any Age or Constitution, its Description ib.
Plumbs, many different Sorts of them, how to chuse the best 38
good and bad Effects of them 38, 39
their Quality, and when good 39
a particular Species of them in an *Indian* Island 339
when eat, what astonishing Effects they produce ib.
Poets commend the Mulberry-Tree, and why 66
Poison, what good against it. 46
Polypody, what ib.
Pomegranates, three Kinds of them, their several Qualities. 47, 48

their bad Effects 47
hurtful to old People 48
Flowers thereof, their Use ib.
when to be eaten ib.
Kernels of, good, for what ib.
Name of, whence deriv'd ib.
Juice of, its Effects, what they are ib.
differ much in their Taste ib.
sweet, their Qualities and Operations ib.
soure, how they affect the Stomach, &c. ib.
if soure, may be made sweet, and how ib.
Seed of, its Utility ib.
Rind of, describ'd ib.
Name of, from whence deriv'd ib.
Pontica, why Filberts so called 72
Poplar, Mulberry grafted thereon 64
Pork, its good and ill Effects, what 187, 188, 189
not used by divers, and who 189
Galen's Opinion of, and why he prefers it to the Flesh of other Animals ib.
a Story concerning it ib.
strengthening Victuals, proved ib.
ought to be used moderately, proved from Reason and Experience ib.
Porrum, Leeks so call'd 118
Portulaca, Purslain so call'd ib.
Potatoes, their Virtue, and to whom useful 128
call'd Earth Pears ib.
Powder, *Brasil*, used in making of Vinegar 345
Pumpkins, are of three Kinds, which to be used 52, 53
are hard of Digestion 53
who they agree with ib.
what Herbs they ought to be mix'd with ib.
Preserv'd, their Use ib.
the Seed thereof is one of the Grand cold Seeds 54
Purslain, its Virtues, &c. 120
its Seed is one of the four cold Seeds and used in Physick 121
Pythagoras, defends the Lives of Animals, and why 181
his Opinion concerning the Flesh of Animals, what ib.

Q.

QUADRUPEDS, their Flesh gross Food 159
Effects of eating, what ib.
concerning the Objection thereto, how answered ib.
immoderate Use of, very pernicious ib.
Author's Opinion about eating of, what it is ib.
religious Orders forbid to eat the Flesh thereof, why ib.
some Sorts forbid to the *Jews*, why ib.
Quadratulus, what 295
Quail, when best 244
its Effects and Principles ib.
what Constitutions it suits with ib.
its Food 246
Opinions of it ib.
and by whom 245
its Efficacy 246
Quaviver, its Qualities and Effects 299, 300
Quiddany, of what made 46
Quince, three Kinds of them, how to chuse the best 45
their good and bad Effects 45, 46
ought to be well boil'd, why ib.
agree with all Constitutions ib.
are used in Physick ib.
good against Poison 46
cause the Head-ach, from whence ib.
are but little eat, unless well boil'd ib.
rough and harsh Taste, whence it proceeds, and why ib.
raw, what they contain ib.
preserv'd, how, and with what ib.
from whence brought ib.
Name of, whence deriv'd ib.
Wine, made thereof, a vinous Juice extracted from them 355

R.

RABBET, its good and ill Effects, &c. 209, 210, 211
its Fat used in Physic 211
Rabbets undermine a Town, 211
Radishes, their good and ill Effects, &c. 133
Ram, what 195
Rain-water, its Nature, and Principles 236
used by Chymists, how, and when ib.

Rana, what 315
Rapa, whence the Name 136
Rampions, their Virtues 136
describ'd ib.
Raphanus, Radish, so call'd ib.
Raphanus rusticanus, what it is 134
Rapunculus, whence deriv'd 137
Rasberries, two Sorts, which to be chose 28
their good and bad Effects 28, 29
their Quality, and what Constitutions they agree with 29
why compared with Strawberries ib.
Rasberry-flowers, their Use, what ib.
Rasberry-wine, its Composition and Use ib.
Raya, what 304
Renaud, what he says about the Colour of a Peach 37
Rhombus, what 299
Rice, its good and bad Effects 89, 90
its Principles, and who it agrees with ib.
is commonly boil'd 90
used in Soop, by whom ib.
its Use in Physick, what ib.
River, wonderful Effects of its Waters, what they are 336
River-water, the wholesomest, and why 331
Roe-buck, its good Effects, &c. 198
surprizing Story of him, and what 199
Rubellio, what 301
Runnet, what it is 184
Rye, Bread made of it 97
not so good as Wheat ib.

S.

SAFFRON, good and ill Effects thereof 146
Salernum, School of, their Opinion of the stated Times of eating, what 13
Salictarius, what 105
Salmon, its Qualities, Effects, Principles, and Description 185, 286
Sanguisorba, Burnet so called 114
Salt, its Use and Effects 163, 164
Victuals insipid without it 164
how form'd 165
apt to cause the Scurvy 166
Ancients, their Encomiums thereon ib.
Name of, used to express what ib.
Pans and Springs of, frequent ib.
creates an Appetite, from whence ib.
used

Tench, its Qualitits and Effects, &c. ib.
Gall of, Medicinal 277
its Use condemn'd by some, why ib.
the Pike his Friend, 278
Testudo, what 318
Thirst, Cause of that Sensation, what 320
increases mightily upon great Evacuations ib.
Thornback, its Qualities, Effects, and Principles 393
Thrushes, their Effects, Principles, what Constitutions they agree with, Season of them 246
esteem'd by the Antients ib.
imitates the human Voice 247
Thymus, Thyme, whence so call'd 123
Thunnus or *Thynnus*, what ib.
Thymallus, its Nature and Description 208
Thyme, its good Effects 122
used externally, for what ib.
generally used, why 123
Tobacco, relieves Hunger 4
unknown to the Antients 341
its various Names and Derivations, three Sorts of it ib.
Effects of it 332
Tortoise, various Kinds 315
its Qualities, Effects, Principles, Description, Season of, their Food, of an amphibious Nature 316
Remedy against the Leprosy 317
Blood of, dried, good against the Epilepsy 318
Traces of a Plant, who first discover'd them 21
Tragopogon, what 141
Trees, some of vast Bigness, which afford great Quantities of limpid Water 326
Trigla, what 307
Triticum, Bread, so called 96
Trout, several Sorts 278
its Qualities and Effects, Principles, and Seasons ib.
Fat of, Medicinal 278, 279
at what frighten'd ib.
agrees with any Age or Constitution ib.
his Food, what ib.
Reason for his being good Food, what
another Sort, its Qualities, &c. ib.
what good for physically ib.

its Description, and where it lives ib.
Tunny, its Qualities, Effects and Principles 307
its Season and Description
Turbot, their Qualities, and Effects 298
esteem'd by the Antients ib.
Turkey-Cock, dainty Food, its ill Effects, what 203
Turnips, their good and ill Effects, &c. 135
prodigious Weight of some of them ib.
Turtur, the Turtle so called 186

U.

UVÆ Corinthiacæ, Grapes so call'd 64
Vanellus, what 255
Uvæ Damascenæ, Grapes so call'd 74
Vanhelmont, his Opinion of the Alkahest 16
Uvæ passæ, or *passulæ*, Grapes why so call'd 64
Vegetables, Foods prepar'd thereof, what 21, 168
the most suitable Food, why ib.
Veal, the best where produc'd 182
its good and bad Effects 183
its Principles, and what Constitutions it best agrees with 182
commended by *Averroes*, *Avicen*, and *Galen* ib.
Pies, good ib.
Fat or Suet of, for what used ib.
Name of, whence deriv'd ib.
Venison, its good Effects, &c. 200
Victuals, why we ought to eat them 13
immoderate Use, destructive ib.
Vinegar, two sorts distill'd, different sorts of Plants infused into it: What the best sort. Its Qualities, Effects, its Principles, used chiefly in Sauces. It is the last State of Wine, 346
Verjuice reviv'd, the Reason of its Acidity, how made, &c. 343, 344, 345
made of Perry, Cyder, Beer, Mead 346
used for preserving Things, its Name 347
Vins de Liqueur, what 255
the Effects of it 337
Virgin-Oil, whence, and why so call'd 79
how made, and when ib.

used in Fits of the Apoplexy ib.
its Names, from whence deriv'd ib.
Salts, acid, alkali, their Qualities 8, 9
Sarda or *Sardina*, what 293
Saracenicum what 90
Saxifrage, good Effects thereof, &c. 140
Scolyrus, Artichoaks so call'd 102
Scorzonere, what it is 141
Scropha, the She-wild Boar, so call'd, and why 191
Sea, a Sort of a Cucumber found there 52
Sea-Dragon, see *Quaviver*.
Seasoning of Things, its good and bad Effects 11
Sebanscow, a Fruit, the *Ethiopians* make a Wine of 350
Sebetes, Juice of, Wine made of it, where 350
Secale, a Sort of Bread so call'd 97
Seed, what augmented by, 74, 102, 129, 151
Seine, its peculiar Property 331, 338
Serpents, devour People 212
Service-Apple, its good and bad Effects 66
Shad, its good and ill Effects 301
Shalot, its good and ill Effects, &c. 146
Sheep, see Mutton 121
Sinapi, Mustard so call'd 148
Skirret, its good Uses, &c. 141
Skir-wort, see Skirret
Sleep, the Effects of it, why it supplies the Want of Victuals 14
hinder'd by eating much 14
Smelt, their Qualities, Effects, Principles, &c. 282
Snipe, their Effects, Principles, Agreement with any Age or Constitution 257
Snow, its Nature and Properties 326
Water pernicious, and why 327
Sole, its Qualities and Effects 297
Sorba, whence deriv'd 67
Sorb-Apple, see Service-Apple
Sorrel, its good and ill Effects 112
its Principles, and what People it agrees with ib.
Soup, why we begin our Meals with it 327
Sparagrass, its good and ill Effects, &c. 102, 103
Sperma Ranarum 315
Spinage, its good Tendency, &c. 125
Spring-waters, their Vertues, and different Natures 348
Stag, its Vertues, &c. 202, 203
Stags Horns, their Use, what 205
Starling, when fittest for Nutriment 252

 its

its Effects, Principles, agreeable to any Age or Constitution, Description 253
Season 244
Galen's Opinion of them 245
Stock-fish, what 305
Stomach, the Place where the Chyle is form'd 17
Stramonium, what 338
Strawberries, two Sorts, the best Sort, which 27
good and bad Effects 27, 28
their Qualities and what Constitutions they agree with 27
Strawberry-Wine, how made and its Use 28
Sugar, good for a Cold, &c. 161
causes the Vapours, &c. ib.
who it agrees with ib.
unknown to the Ancients 161
Canes, what 162
Candy, what 163
divers Opinions about it ib.
where it grows ib.
whence its agreeable Taste arises ib.
undergoes different Operations. ib.
in what Form, or Loaf made ib.
how clarified or whiten'd ib.
Sugar-Candy pulveriz-ed, dissolves soon, why ib.
Suppers, why they ought to be light 14
Sura, what 350
Sweets, how compos'd 9
Sweetmeats, what made of 32, 34
Swine-Bread, its good and ill Effects, and to what Constitutions agreeable 126, 127
describ'd 126
Syria, Pistachoes grow there 73

T.

TADDI, see *Sura*
Tardigrada, what 381
Tares, Bread of, its Effects 338
Tarragon, its good Effects, 116
its ill Effects ib.
what Constitutions it agrees with. ib.
how used in Physic 117
Country People, their Opinion concerning it ib.
Tastes, bitter and sweet, rough and harsh, whence produced 8, 9
Taurus, a Bull, so called 186
Teal, a Species of Duck 239
Teeth, their Use what 15
form the Chyle for Digestion ib.

W.

WATER cures Naturals by dipping in it 303
when most wholesome, the Effects of it, both good and bad, with the Chymists a passive Principle, always mix'd with other Principles. The best for brewing Beer 357
Its Usefulness with respect to the whole material System 323, 324, 325
rarify'd by the Sun in the aëreal Region, descends in Rain from whence proceed Rivers, &c. 325
its Name and Derivations 331
Waters Petrifying, the Causes of it 329
Whites in Women, what good against them 77
Wild-Boar, the Flesh of, when good for Food, &c. 190
describ'd 190, 191
how to chuse the best ib.
easier of Digestion than common Pork ib.
none of them, in what Places ib.
gelds himself, and how 191
who first brought up the hunting of him ib.
how defended by Nature ib.
Testicles of, their Use 192
Grease, its Use ib.
Gall, and Excrement, their Use ib.
Name of, whence derived ib.
Wine, several Sorts, which best, its Qualities and Effects. How to make an exact *Analysis* of it. Its Principles. The Change it undergoes in Fermentation: How to make Wine 331, 332, 333
French, how prepared 334
White, how made 334
Muscadine, how made ib.
differs according to the Places where the Grapes grow, best in hot Countries 335
when it ought to be drank 131, 132
the Causes which make it turn, External and Internal, Ingredients used to recover it 336, 337

The

good Effects of, how produced 337
Claret the best for all Constitutions, used to Excess produces many bad Effects 347
when it grows sour don't lose in Quantity 345
Woodcock, when best 257
their Effects ib.
their Principles, Suitableness to any Age and Constitution ib.
Season of them ib.
Description of them 25[illegible]
Their Food
Their Name ib
Worms, the Kernel of an Apricock good against them 35, 3[illegible]

Z.

ZAPHERAN, Arabick, what 14[illegible]
Zests, what made of 5[illegible]
Zingiber, Ginger so called 15[illegible]

The END.